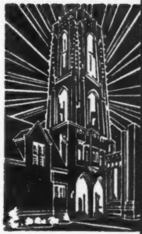
Concordia Theological Monthly



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VOL. XXVI JULY 1955 No. 7

The Barthian Inversion: Gospel and Law

By THOMAS COATES

IS the influence of Karl Barth on the wane? One of Europe's foremost Lutheran theologians, Oscar Cullmann of the University of Basle, is of the opinion that it is. He attributes this development to Barth's postwar neutralism, which has struck an unresponsive chord in the hearts of those who discern in the Communist ideology the negation of every Christian principle.

Be that as it may, it would be unfortunate if the ideas of Karl Barth and his impact upon contemporary thought should become an arena for political rather than theological debate. Nothing, we are sure, could be farther from Barth's own conception of his mission and his message to the modern world.

Meanwhile the genial Swiss continues to hurl his Jovian thunderbolts from his theological Olympus. And as their impact reverberates through the world of Christian thought, he keeps plugging away, unruffled and serene, at his architectonic dogmatic masterwork.

One of these thunderbolts that has disturbed the theological aplomb of his contemporaries is his ingenious inversion of the accepted Law and Gospel relationship into one of Gospel and Law. After one has recovered from the first shock, one realizes that this conception is, after all, only a logical outgrowth of Barth's monolithic theological system.

The Christian, as Barth views his situation, lives "between the times." That is to say, he lives in the period between our Lord's ascension and His final coming to Judgment. In this world the

victory of Christ has already been won, but we must still await its final consummation. In one of his well-known writings he compares the position of Satan to that of a chess player who has lost the game but persists in playing it out, unwilling to face the fact that his every move can be successfully checkmated by his opponent, whose victory is assured.

Harking back to Luther's delineation of the Christian as *simul iustus et peccator,* Barth sees that the situation resolves itself into a perennial, lifelong struggle between the new man and the old Adam in the Christian life. This is the theme of St. Paul's classic seventh chapter of Romans. The righteousness of Christ, given by grace and prompting the Christian always to holy life and pure ideals, must always be posed against the corrosive influence of his sinful flesh. Small wonder that St. Paul, in the throes of spiritual agony, cries out: "O wretched man that I am! Who shall deliver me from the body of this death?" But the victory of the new life is assured, for the Apostle can immediately add: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

Since this is the case, Barth contends, the indicative of salvation, "You have risen with Christ," must always be translated into the imperative of duty: "Die to sin, and live to Christ." The indicative and the imperative must coalesce. The Gospel must express itself as Law, or, to put it another way, the Law is a form of the Gospel. Law and Gospel are two ways of speaking, but their content actually is always the same.

This conception forms an essential part of Barth's treatment of Christian ethics, which, characteristically enough, he treats as a part of the doctrine of God. In his preface to this discussion, Barth states:

> As the doctrine of God's commandment, ethics explains the Law as the form of the Gospel . . . i. e., as the sanctification bestowed upon man by the God who has elected him. . . . It belongs to the doctrine of God because the God who claims man for Himself, at the same time . . . assumes responsibility for this man. Its function consists in the fundamental attestation of the grace of God, in so far as this grace is the salutary bond and obligation of man.[1]

The Law, accordingly, is the form of the Gospel. There is no Law in and for itself and no Gospel in and for itself. There is only

the one Word of God. When God speaks in the Gospel, that is the expression of His will and is therefore Law. The Law is the "form and structure" in which the Gospel meets us. Thus, Barth writes: "The grace that rules is indeed the grace that commands. The Gospel itself and as such has the form and structure of the Law. The one Word of God is both Gospel and Law. . . . It is first Gospel and then Law." [2]

"The Word is first Gospel and then Law!" Barth's extended treatment of this basic concept in his *Kirchliche Dogmatik* is an elaboration of his treatise of 1935 entitled *Evangelium und Gesetz.* He supports his argument by citing the structure of the Ten Commandments. They do not begin with "Thou shalt not. . . ." They rather begin with the declaration of divine grace: "I am the Lord, thy God, who hath brought thee out of the land of Egypt, out of the house of bondage."

Theological ethics, says Barth, is concerned wholly with God's grace, which has been accomplished in election. "It is an ethics of grace or it is not theological ethics." [3] It is not primarily concerned with man, with his ethics, or with his nature. Its basic assumption is that man — every man — to whom God's Word is addressed, does not exist for himself or belong to himself. "He exists because and in that Jesus Christ exists." [4]

Man exists as the predicate of the Subject, who is Christ. He is "the sanctifying God and the sanctified man in one." Thus the whole question of human ethics involves man's relationship to Christ. Hence dogmatics cannot be isolated from ethics, as though the one related to God and the other to man. "We shall have to refrain from all those divisions and classifications which proceed from the presupposition that dogmatics indeed deals with God and with faith in Him, but that ethics is concerned with man and his life." [5]

God's grace in Jesus Christ, accordingly, is at the same time God's commandment. God's commandment cannot be understood without reference to Christ, to grace, to election.

Barth disputes the statement: "*There is* a commandment of God." On the contrary, he declares: "No! *There is* no commandment of God. What *there is* is not as such the commandment of God.

Rather, this is the fact of the matter: *God gives His commandment.*"[6] Therefore, when we speak about God's commandment, we are in reality speaking about an event.

This statement brings us back again to Barth's basic premise: The Law does not exist as something independent of the Gospel. Rather it is "enclosed in the Gospel." "The Law is wholly enclosed within the Gospel: not a second (Law) beside and outside the Gospel, nor a strange (Law) that preceded the Gospel, or that followed it, but the claim that the Gospel itself and as such directs to us: the Gospel itself, in so far as it has the form of a claim which has been directed to us."[7]

Now, where do we confront God's commandment, and how are we to discern it? Barth does not refer us primarily to the Decalog or the Sermon on the Mount, which may too easily be conceived as abstract or independent ethical formulations. Rather the content of the commandment is to be found in Christ — not in Christ as an ideal, to be sure, but in Christ in His fulfillment of God's will in us and for us.

God's commandment is His claim upon us. But this claim is essentially a permission, "the granting of a quite definite freedom." The liberty that we have received as God's children is not an invitation to license. On the contrary, the bounds within which our Christian life is confined constitute the supreme form of liberty. Man no longer exists for himself, for the simple reason that God exists for man. That which God requires of man is solely that he continue in what has been prepared for him in and through Christ.

Hence we stand under an obligation and a permission at the same time. According to this conception, we cannot reduce God's commandment — i. e., His permission — to a principle. Rather the obligation and the permission are welded together in the fact that Christ has fulfilled the commandment: "The spiritual nature of the commandment, in which its obligation and its permission are one, nevertheless consists in its fulfillment, which has occurred in Jesus Christ. His Spirit is indeed the spirit which drives the children of God into freedom, which as such is true obedience."[8]

Barth now confronts the question: Precisely what is God's commandment for us? It is not a "general rule." It is not an "idea of

the good." It is not the "categorical imperative." All of this is too vague, too indefinite. God's commandment is concrete.

And this commandment is attested in Holy Scripture, which does not concern itself with "the proclamation of ethical principles, but with the actualization of God's gracious election." [9]

Barth had previously adverted to "summaries of God's commandments," e. g., the Decalog and the Sermon on the Mount. These are not general moral principles, but they are part of God's covenant of grace, divinely ordered and perpetually valid.

> They belong . . . to the history of the covenant of grace and to its conclusion, in so far as they aim at the activity of man in his relationship thereto. Therefore, they aim precisely at the individual and concrete, that God will command and forbid to man with respect to his activity in this relationship. They define God as the Subject and man as the object of the most personal election of grace: God as the Lord and Head and man as member of the body of His congregation, Israel and the Church.[10]

Now, what has all this to do with modern man? Obviously, these summaries are not ethical abstractions, moral ideals. Barth goes to great lengths to safeguard against any such notion. On the contrary, we are to identify ourselves with those men to whom these precepts were originally given and become their contemporaries and comrades: "The Bible wants us to become contemporaneous and homogeneous with those other men with respect to God's commandment, the publication and understanding of it, as well as our situation over against it. It wants us to be every bit the companions of those men in relation to God's commandment." [11]

This occurs when God's commandment is for us, as it was for them, "always a concretely definite and plenary demand." [12] This, however, is not merely a matter of instruction. It is rather a mediation to us of God's revelation in the Biblical witness. The Ten Commandments and the Sermon on the Mount concern us not merely indirectly but directly. "The God who spoke and dealt with them is, by virtue of their testimony, also *our* God. And thus also the commandment given to them and heard by them is immediately the one given to us and to be heard by us, and their mandate is immediately *our* mandate." [13]

Allen has a trenchant delineation of this concept of Barth's:

"In the Bible, God's commands are always dated; they are integrally related to the specific circumstances in which the recipient stands. That does not mean that they are of no significance for ourselves today. What happens when we read the Bible is that God makes of it the vehicle of revelation and shows me, through what He asked of Samson or Paul long ago, what He asks of me here and now. Just because God is God, His commandments are not a disconnected series of injunctions; there is a unity about them which is that of His character and purpose." [14]

Another commentator, Cornelius van Til, interprets Barth's thought in similar fashion: "As it is with the free man in Christ, with the man in whom the freedom of God comes to expression, that we deal, so the only standard that meets the situation is the momentary revelation of God to man. And this moment-by-moment revelation takes place only as man responds to God. God's will comes to expression only as man's will comes to corresponding expression. It is thus that the covenant taken as law is grace and taken as grace is law." [15]

The concluding section of Barth's discussion of God's commandment, and indeed the conclusion of his entire doctrine of God, deals with "the commandment as God's judgment." Early in this section he takes up the idea of reconciliation, which he equates with "God's judgment in His commandment." For, since God accomplishes this judgment in Jesus Christ, this judgment is the proof of His love for man.

Barth argues that the very fact that God does not remain aloof from us or indifferent to us, but that He confronts us in and with His commandment, demonstrates that He fain would be "God with us," our Immanuel.

The death of Christ is an "actual demonstration by God," which finally and fully reveals the claim which His commandment has upon us and the judgment which it involves. This, however, should not move us to despair nor to "stare bewitched at our load of guilt." For the condemnation befalls us in the person of Jesus Christ, so that there remains for us the forgiveness of sins. To be sure, in beholding the forgiveness of our sins in Christ, we are confronted by the awful reality of our sin: "Just the forgiveness of our sins

in Jesus Christ is God's judgment upon us, and the revelation of forgiveness is at once the revelation of our sin." [16]

And thus Barth reverts again to Luther's watchword *simul iustus et peccator.* To be forgiven means simply that our righteousness in Christ ultimately prevails over our sinful estate:

> In the one judgment of God we are both *semper peccatores, semper iusti.* That is the forgiveness of sin: that these two predications are not mutually exclusive, nor confront one another in a dialectical balance, but in a preponderance of the second over against the first; that their order cannot be reversed; that God never makes evil out of the good, but rather good out of the evil; that, accordingly, the *semper iusti* is the second and last word that is here to be heard and considered. This is God's grace in judgment." [17]

And for this we have the actual demonstration in the Resurrection of Jesus Christ. This is the proof that we sinners are declared righteous before God. Man's confrontation with God has now been brought to this climax, that the very God who condemned man on account of his sin now pronounces him righteous and free from the bondage of death.

This does not mean that man, thinking that his release has been easily procured, now can go serenely on his own independent way. On the contrary, his release has not been easily procured. God's pardon is not just "cheap grace." God is a just and inexorable judge who granted our release only in the form of a legal action. (Here Barth seems to echo Anselm.) And by that token God's condemnation remains upon the man who does not want to live by God's grace and who wants to excuse and justify himself.

Free, forgiven, justified, man will thus attain the sanctification which is God's purpose in His judgment. God is equipping and preparing man for that eternal life which has been achieved for him and promised to him. Our sanctification is an accomplished fact, for it is Jesus Christ.

Allen writes, in interpreting this aspect of Barth's thought: "God has a claim upon us from which we can never escape, solely because all that we have and are is from Him. His nature is love, love even to the undeserving and rebellious, and He has bound Himself to us in a covenant-relationship; He has actually become man in

Jesus Christ. What claim upon us is for a moment comparable with that of God's self-sacrificing love? Ought we not to respond to it in eager love and heartfelt gratitude? What more should we ask from any situation in life than that it should provide us an opportunity to give to Him who gave Himself to us?" [18]

Barth's treatment of the relationship between Law and Gospel is ingenious and provocative. But it is not Scriptural. As Werner Elert points out: "The genuinely dialectical opposition between Law and Gospel is here reduced to a verbal dialectic of form and content. The opposition has been completely smoothed over. The explanation of this lies in Barth's sentence: 'The fact that God speaks to us is under all circumstances due to grace.'" The correlative statement is that "judgment *is* grace."

The first objection that may be raised to Barth's thesis is that the promise of the Law is totally different from the promise of the Gospel. The Law declares: "This do, and thou shalt live." It holds forth the promise of life to him who keeps it perfectly.

The Gospel, on the other hand, is meant for sinners, for those who contritely say, "Nothing in my hands I bring, simply to Thy Cross I cling." It is the very fact that man is unable to meet the inexorable standards of the divine Law that the promise of the Gospel is so precious to him. That promise goes out to him who "worketh not," i. e., who does not seek to merit his own salvation but who trusts in Him who died for the ungodly. That promise is sheer grace.

The Law and the Gospel, moreover, inspire different motives in the hearts of men. Through the Law men are incited by the hope of reward or the fear of punishment. The Gospel, on the other hand, knows no other motive than the constraining love of Christ. "We love Him because He first loved us."

The idea that God speaks only in grace deprives the Law of its power. The function of the Law is to threaten the transgressor. "The soul that sinneth, it shall die." "The wages of sin is death."

To be sure, such threatening can make the sinner realize his own desperate state and thus lead him to repentance. And then indeed God will pardon. But where such a response is lacking, the threat will be carried out; it will find its consummation in

judgment. It would hardly be correct, therefore, to describe this judgment as *grace.* Indeed, the eternal consequence of that judgment is that the doomed in hell are forever deprived of divine grace. God's judgment is the antithesis of His grace.

The elimination of the difference between Law and Gospel, or the reduction of that difference to a mere distinction between form and content, also deprives the Gospel of its power. Far from being equated with the Law, the Gospel is distinct from, and opposed to, the Law. Moses is not the *alter ego* of Christ. They impart a different kind of knowledge. Moses is the mediator of the Law, that Law by which "is the knowledge of *sin.*" Christ is the Mediator of the better covenant of grace. By that grace we can affirm, "This is life eternal, that we may know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

It will be instructive to throw the light of the Lutheran Confessions on this vital theological issue. The Formula of Concord declares: "The distinction between the Law and the Gospel is a very brilliant light, which is of service in rightly dividing God's Word." To be sure, the New Testament sometimes uses the terms "Gospel" and "repentance" in a broader as well as in a narrow or specific sense. This is the case when it speaks of salvation in its entirety.

Nothing indeed could be clearer than the definition which the Formula of Concord gives concerning both the Law and the Gospel, and the distinction which it makes between the two. Thus, the "Thorough Declaration" states (Article V):

> For, since the mere preaching of the Law, without Christ, either makes presumptuous men, who imagine that they can fulfil the Law by outward works, or forces them utterly to despair, Christ takes the Law into His hands and explains it spiritually . . . and thus reveals His wrath from heaven upon all sinners, and shows how great it is; whereby they are directed to the Law, and from it first learn to know their sins aright — a knowledge which Moses could never extort from them.
>
> Anything that preaches concerning our sins and God's wrath . . . that is all a preaching of the Law. Again, the Gospel is such a preaching as shows and gives nothing else than grace and forgiveness in Christ, although it is true and right that the apostles and preachers of the Gospel (as Christ Himself also did) confirm

the preaching of the Law, and begin it with those who do not yet acknowledge their sins nor are terrified by God's wrath.

The Law by itself produces either pride or despair. To the insecure or desperate soul the comfort of the Gospel needs to be brought. The Smalcald Articles and the Apology also amply establish the necessity for both. And Luther made the distinction clear when he showed that whatever terrifies the conscience is Law and whatever comforts the penitent sinner is Gospel.

This distinction must ever be kept clearly in view. The Formula of Concord plainly states:

> The Law is properly a divine doctrine wherein the true, immutable will of God is revealed as to how man ought to be, in his nature, thoughts, words and works, in order to be pleasing and acceptable to God; and it threatens the transgressors with God's wrath and temporal and eternal punishment. . . . But the Gospel is properly a doctrine which teaches what man should *believe,* that with God he may obtain forgiveness of sins.

This distinction, which is clearly set forth in both the Old and New Testaments, must be kept in the foreground of all Christian preaching. The Formula of Concord insists that if they are confused, the proper relationship between justification and sanctification will be blurred, the atoning work of Christ will be obscured, and the gracious Gospel will be reduced to a *nova lex.* Into this error Roman Catholicism has fallen. And it is for this fundamental theological error that Karl Barth, too, must be indicted.

For ultimately, in restating the salvatory indicative in terms of an imperative, Barth has actually reduced the imperative to an indicative. The force of the divine imperative is lost because the commandment of God merely indicates that we are going forward to the fulfillment of the Gospel promises.

The inevitable conclusion, according to the Barthian inversion, is that the will of God is really a pure form and nothing more. Its content depends upon what men put into it. And what is to prevent every man from putting his own meaning into it?

And thus, unwittingly but inexorably, Barth's development of the Gospel and Law relationship leads to the very subjectivity and individualism which he abhors.

Portland, Oreg.

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3. Ibid., p. 598.
4. Ibid., p. 599.
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The Contribution of Archaeology to the Interpretation of the New Testament

By RAYMOND F. SURBURG

I

THE pastor, the missionary, the parochial school teacher, the Sunday school and weekday school teachers, the Christian youth leaders, and others use the Bible in their respective fields of labor in the Lord's vineyard. If these Christian workers and leaders are to fulfill the intention of the divinely appointed ministry of reconciliation and accomplish the perfecting of the saints through the Word of Truth, a correct and adequate understanding of the Old and New Testament Scriptures, together with their proper application, is essential.[1] The explanation and the application of the Word of God must rest upon a sound and self-evidencing science of hermeneutics. According to Terry, the purpose of the science of hermeneutics is "to remove the supposable differences between a writer and his readers, so that the meaning of the one may be truly and accurately apprehended by the others."[2]

The necessity of being acquainted with the principles of hermeneutics is due mainly to the existence of diversities of mind and culture among men. St. Peter in his day found certain passages in the epistles of his co-laborer St. Paul difficult to understand.[3] Human experience has borne witness to the perplexing problems connected with the writings, especially of those belonging to a different nationality and utilizing another language. As a rule, people do not interpret each other's speech, nor does the average reader require an interpreter for the newspaper he reads. When a people have a common language and the same culture, there is little need for rules of interpretation. Such, however, is not the case when

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1 Bernard Ramm, *Protestant Biblical Interpretation* (Boston: W. A. Wile Company, 1950), p. 1.

2 Milton S. Terry, *Biblical Hermeneutics* (New York: Eaton and Mains, 1890), p. 17.

3 2 Peter 3:16.

documents are written in a foreign or even a dead language and have their origin in widely divergent cultures and geographical localities. Add to this the fact of the intervention of many centuries between the interpreter and the books or writings, e. g., those of the Bible, to be explained, and it will be apparent why the reader has trouble in grasping the complete meaning of many passages.

In addition to the possession of a well-balanced and discreet mind, acuteness of intellect, and certain spiritual qualifications, the competent interpreter needs a wealth of general information. When Terry issued his classic on Biblical hermeneutics, he listed the following fields as essential for the Christian exegete: geography, history, chronology, antiquities, politics, natural science, philosophy, the sacred tongues, comparative philology, and general literature.[5] Since the first appearance of Terry's *Hermeneutics,* archaeology has been added to the group of disciplines requisite to the Biblical interpreter.[6] Before 1890 the value of archaeology as an important aid in interpretation was not known or appreciated. Thus Briggs in his work, written to acquaint theological students and pastors with the principles, methods, and history of Biblical study, had but one lone reference to archaeology.[7] In 1890, however, Gardiner took note of the contribution archaeology was able to make for Scriptural study when he asserted: ". . . It is evident that as the study of archaeology must be one of the bases of any history worthy of the name, so it must be one of the essentials to the full understanding of all those parts of the Bible which have a historical side." [8] The past one hundred years have been productive of a wealth of material which has transformed particularly the study of the Old Testament and to a lesser degree that of the New Testament.[9] Many new discoveries have been made in the years

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[4] Ramm, p. 3.

[5] Terry, pp. 26, 27.

[6] James L. Kelso, "Archaeology,"*Interpretation,* II (January, 1948), 66—73.

[7] Charles Augustus Briggs, *Biblical Study* (New York: Charles Scribner's Sons, 1887), p. 17.

[8] Frederic Gardiner, *Aids to Scripture Study* (Boston: Houghton Mifflin Company, 1890), p. 209.

[9] H. G. Rowley, *The Re-discovery of the Old Testament* (Philadelphia: The Westminster Press, 1945), p. 37; Millar Burrows, *An Outline of Biblical Theology* (Philadelphia: The Westminster Press, 1946), pp. 44, 45.

between the two World Wars; in fact, it was during this period that Biblical archaeology grew into maturity,[10] and today is recognized as an important aid in the understanding of the Bible, whose Eastern color should never be forgotten.[11] Thus Berkhof began his work on Biblical archaeology with these words: "The study of Biblical Archaeology is an important aid to the correct understanding of the Bible, since it gives a description of Bible lands and of the social, civil, and religious customs of the people among whom God's revelation was given, especially of Israel, which was preeminently the people of God." [12]

Schaefer made the following pronouncement about the value of archaeology for the general student of the Bible:

> No matter what may be our station in life, every Christian can learn how to make use of some of the results of recent excavations in pulpit and home, in the Sunday school, and in other forms of church work. By drawing upon these results the exegete or interpreter of the Bible is able to explain obscure passages and point out their meaning. The manners and customs of Bible times are excellent tools for teaching purposes. Abstract religious truths become more real when concrete objects are used. Words gain in vividness the moment they are interpreted in the light of concrete life-situations growing out of a concrete historical background.[13]

Kyle says that archaeology gives valuable guidance in the field of Biblical interpretation: "Archaeology must guide in the interpretation of ancient literature, whether that has just been dug up, as the recent finds of MSS and monuments, or that which has never been lost." [14]

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[10] E. G. Wright, "The Present State of Biblical Archaeology," in *The Study of the Bible Today and Tomorrow*, Harold R. Willoughby, ed. (Chicago: The University of Chicago Press, 1947), p. 80.

[11] George H. Scherer, *The Eastern Color of the Bible* (New York: Fleming H. Revell Company, no date), pp. 5—7.

[12] Louis Berkhof, *Biblical Archaeology* (Grand Rapids: Smitter Book Company; 3d rev. ed., 1928), p. 17.

[13] Henry Schaefer, *The Latest Discoveries in the Old Testament Field* (Columbus: The Lutheran Book Concern, 1937), p. 5.

[14] Melvin Grove Kyle, "Archaeology and Criticism," *The International Bible Encyclopedia*, I, 227.

When eventually the findings and discoveries of archaeologists were published, conservative and liberal scholars alike began to utilize the new materials to support and bolster their respective views. There is still at the present a difference of opinion among conservative, neo-orthodox, and liberal scholars as to the extent of the contribution archaeology has made to the Bible. A majority of earlier books, monograms, and magazine articles written by conservative Bible students stressed the fact that the Bible's truthfulness, accuracy, and historicity were being established. Thus Robinson, a conservative scholar, asserted: "No explicit contradiction of any moment whatsoever has ever been found."[15] Echoing the same sentiment, J. McKee Adams wrote: "The ancient records now in hand tend to support the proposition that *beginning with the patriarchal period and continuing through the changing fortunes of the Hebrew people to the final destruction of Jerusalem, we have practically contemporary records, thoroughly reliable and authentic.*"[16] On the other hand Burrows and others portray the spade of the archaeologist as revealing numerous discrepancies and contradictions in the Biblical records.[17]

Archaeology has verified, however, many statements once questioned and considered erroneous. This is admitted by liberal scholarship today. Thus Burrows said: "On the whole there can be no doubt that the results of excavations have increased the respect of scholars for the Bible as a collection of historical documents."[18] Albright asserted: "There can be no doubt that archaeology has confirmed the substantial historicity of Old Testament tradition."[19] Again he declared: "Discovery after discovery has

[15] George Livingston Robinson, *The Bearing of Archaeology on the Old Testament* (New York: American Tract Society, 1941), p. 12.

[16] J. McKee Adams, *Ancient Records and the Bible* (Nashville: Broadman Press, 1946), pp. 5, 6.

[17] Millar Burrows, *What Mean These Stones?* (New Haven: American Schools of Oriental Research, 1941), pp. 1, 2, 276. Millar Burrows, *An Outline of Biblical Theology* (Philadelphia: The Westminster Press, 1946), p. 44. Ernst Cadman Colwell, *The Study of the Bible* (Chicago: The University of Chicago Press, 1937), p. 165.

[18] Millar Burrows, "How Archaeology Helps the Student of the Bible," *The Biblical Archaeologist,* III (May 1940), 17.

[19] William Foxwell Albright, *Archaeology and the Religion of Israel* (Baltimore: The Johns Hopkins Press, 1942), p. 176.

established the accuracy of innumerable details and has brought increased recognition of the value of the Bible as a source of history."[20] As Orr[21] and Unger[22] have attested, however, Biblical archaeology has suffered at the hands of both friend and foe. In the past, some Biblical scholars and students were guilty of what Caiger termed embroidering "the less colorful discoveries so as to arouse popular interest."[23] An example in point was the mistranslation by Grimme of the alphabetic inscriptions of Sinai, who read these in such a manner as to find in them a reference to Moses and his rescue from the water by Queen Hatshepsut. When Grimme, an Orientalist of repute, published his translation, it caused great rejoicing in the world of Bible-believing scholarship. But, alas, other epigraphists and scholars could find no reference to Moses and his benefactress. It is generally agreed that Grimme found in the Sinaitic graffiti not what they actually contained but what he read into them.[24]

While there are differences of opinion as to the degree and extent to which archaeology confirms the Scriptures, scholars of various schools of theological persuasion have realized that today a mass of material exists which aids in illustrating and understanding the Bible. The testimony of archaeology, as Driver already showed, is either direct or indirect.[25] When the evidence of archaeology is direct, the matter in question is usually determined; but when the archaeological data is of an indirect nature, the suggested solution becomes probable. No student can afford to ignore the study of Biblical archaeology, for as Kyle averred, "archaeology furnishes the true historical setting of Scripture, and nothing else does so or

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[20] Albright, *The Archaeology of Palestine and the Bible* (New York: Fleming H. Revell Company, 1932), p. 128.

[21] James Orr, *The Problem of the Old Testament* (New York: Charles Scribner's Sons, 1907), p. 396.

[22] Merrill F. Unger, "The Use and Abuse of Biblical Archaeology," *Bibliotheca Sacra*, CV (July—September 1948), 298.

[23] Stephen L. Caiger, "Archaeological Fact and Fancy," *The Biblical Archaeologist*, VIII (December 1945), 94.

[24] H. G. May, "Moses and the Sinai Inscriptions," *The Biblical Archaeologist*, VIII (December 1945), 94.

[25] S. R. Driver, *Modern Research as Illustrating the Bible* (London: Oxford University Press, 1909), p. 16. Cf. also Driver's essay in D. G. Hogarth, *Authority and Archaeology* (London: John Murray, 1899), p. 143.

can do so."[26] Archaeology has also modified the findings of higher criticism and brought about a more conservative attitude toward the Old and New Testaments.[27] No New Testament student can ignore the light archaeology has and is throwing on the historical, cultural, and religious background of the New Testament. F. F. Bruce in *Are the New Testament Documents Reliable?* declared the evidence of New Testament archaeology important in terms of the bearing it has on the New Testament.[28]

This essay proposes to set forth the contributions which archaeology has made toward the understanding and interpretation of the New Testament. Furthermore, it will endeavor to indicate fields in which Biblical expositors and exegetes may continue to look for more help from Biblical archaeology. The term "archaeology" is not used, as formerly, to denote a systematic description of ancient customs and social institutions as distinguished from history as the narrative of movements and events.[29] Presenting the old definition, Benzinger writes: "Das Wort Archäologie wird heutzutage gebraucht als Name einer speciellen historischen Disciplin, die zu ihrer Aufgabe hat die wissenschaftliche Darstellung der gesammten Lebensverhältnisse, der Sitten und Gebräuche, der bürgerlichen und religiösen Institutionen."[30]

Wright describes archaeology as "the study of life and culture of the human race as it is revealed through excavation."[31] This is the definition generally used throughout this essay. Occasionally

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[26] Kyle, *The Deciding Voice of the Monuments in Biblical Criticism: An Introduction to the Study of Biblical Archaeology* (Oberlin, Ohio: Bibliotheca Sacra Company, 1924), p. 18.

[27] Albright, "Archaeology Confronts Biblical Criticism," *The American Scholar*, VII (1938), 176—188. J. Garrow Duncan, *The Accuracy of the Old Testament* (London: Society for Promoting Christian Knowledge, 1930), p. x.

[28] F. F. Bruce, *Are the New Testament Documents Reliable?* (London: The Inter-Varsity Fellowship, 1943), p. 91.

[29] Kurt Galling, "Ausgrabungen," in *Biblisches Reallexikon* (J. C. B. Mohr [Paul Siebeck], 1937), p. 42. The term is thus also used in Edmunt Kalt, *Biblische Archaeologie* (Freiburg im Breisgau: Herder and Company, 1934). Paul Volz, *Die Biblischen Altertümer* (Stuttgart: Calwer Vereinsbuchhandlung, 1924).

[30] I. Benzinger, *Hebräische Archäologie* (Leipzig: Verlag von Eduard Pfeiffer, 1927), p. 1.

[31] Wright, p. 74. Harold R. Willoughby, ed.

the term will be employed in its more inclusive sense, covering all material from the Near East, whether written or unwritten.

Before proceeding to the discussion of the contributions of archaeology to the New Testament, we shall point out some significant differences between Old Testament and New Testament archaeology. When the latter is compared with the former, it labors under apparent disadvantages. New Testament archaeology does not make the same sense appeal, since it cannot point to picturesque discoveries, such as characterize Old Testament archaeology. New Testament archaeology is unable to show colossi, sphinxes, pyramids, golden coffins, or even mysterious and untranslatable inscriptions. Furthermore while Old Testament archaeology spans millenia New Testament archaeology embraces a mere hundred years. "No discoveries for the period of the New Testament compare in importance with those for the Old," was the judgment of Wright.[32] While the material available to the New Testament student is not so romantic or sensational,[33] yet much valuable light is being shed through the window of archaeological study upon the New Testament. In fact, the material now at the disposal of New Testament scholars has not yet been extensively incorporated into current lexica and commentaries.[34]

To successfully interpret the writings of the New Testament to the reader of to-day, we have to bridge the four gaps of language, culture, geography, and history.[35] To each of these four categories the science of New Testament archaeology has thus far made contributions.

II

The first step in the understanding of the New Testament is to ascertain the exact text as it left the pens of the New Testament authors in the period between A. D. 40 and 100. Before the expositor can interpret to others what the New Testament means, he

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[32] Ibid., p. 88.

[33] Wright, "A Phenomenal Discovery," *The Biblical Archaeologist* XI (May 1948), 21—23. John C. Trever, "The Newly Discovered Jerusalem Scroll," *The Biblical Archaeologist,* XI (September 1948), 46—57.

[34] Wright, "Biblical Archaeology Today," *The Biblical Archaeologist,* IX (February 1947), 16.

[35] Ramm, pp. 3, 4.

must know what it says.[36] "Underlying all New Testament study is the reconstruction of its text." [37] Since the original autographs no longer exist, the devout student of the Scriptures must be interested in the establishment of the most accurate text possible. Sir Frederick Kenyon, one of the great living authorities on the text of the Greek Bible, asserts that during the first two centuries of the Christian era the original text of the New Testament was lost under a mass of variants, resulting from errors, deliberate changes, and attempts to remove seeming difficulties in the text.[38] As further efforts were made to recover the lost text, families of text took shape. To restore the original text of the autographs has, consequently, become the great objective of textual criticism.[39] Beginning with Cardinal Ximenes' Complutensian Polyglot (1514 to 1522) and Erasmus' first edition of the Greek New Testament (1516), many scholars have labored at the important task of restoring the original text.[40] In 1881 Westcott and Hort issued their now famous scientific and critical edition of the Greek New Testament.[41] Both the English Revised Version of 1885 and the American Revised Version of 1901 were based on the text of Westcott and Hort. The latter recognized four families of text: (1) The "Syrian," so-called because it was believed to have been revised at Antioch; it was an eclectic text. (2) The "Neutral" represented by Aleph and B, supported by 33 and the Bohairic Version and sometimes by Origen, being regarded as the purest representative of the original text. (3) The "Alexandrinian," found in C, L, and sometimes in Origen, was considered to reveal evidences of scholarly revision of the Neutral text. (4) The "Western," represented by D,

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36 Charles Lee Feinberg, "The Relation of Archaeology to Biblical Criticism," *Bibliotheca Sacra*, CIV (April—June 1947), 170.

37 Henry J. Cadbury, "The Present State of New Testament Studies," *The Haverford Symposium on Archaeology and the Bible* (New Haven: The American Schools of Oriental Research, 1938), p. 80.

38 Sir Frederick Kenyon, *Our Bible and the Ancient Manuscripts* (New York: Harper & Bros., 1941), pp. 117, 118.

39 Kenneth W. Clark, "The Manuscripts of the Greek New Testament," in Merrill M. Parvis and Allen P. Wikgren, *New Testament Manuscript Studies* (Chicago: The University of Chicago Press, 1950), pp. 1—24.

40 A. T. Robertson, *An Introduction to the Textual Criticism of the New Testament* (New York: Doubleday, Doran & Co., Inc., 1928), pp. 17—40.

41 Brooke Foss Westcott and Fenton John Hort, *The New Testament in the Original Greek* (New York: Harper and Bros., 1882).

the Old Syriac and Old Latin versions, and in the writings of Irenaeus, Tertullian, and Cyprian.[42] In this edition of the New Testament, in the opinion of Westcott and Hort, only about a thousandth part of the whole text might be called doubtful.[43]

Since the appearance of the Greek text of Westcott and Hort a considerable number of additional manuscripts have been discovered. According to Frederick Grant, the list of important manuscripts which have become available to New Testament scholars is imposing.[44] The following are some of the most important textual finds since 1891: (1) The Old Syriac version of the Gospels, discovered on Mount Sinai by Mrs. Lewis and Mrs. Gibson.[45] Its value lies in the fact that it is a witness to the nature of the Greek text in about A. D. 150. (2) The discovery of a Greek Diatessaron fragment from Dura, on the Euphrates, providing another second-century witness of the Greek New Testament text.[46] (3) The Washington manuscripts of the Gospels (W), purchased by Charles Freer of Detroit, consisting of two volumes of Old Testament books and two volumes of New Testament books, together with some fragments of the Epistles of St. Paul.[47] These documents contain a mixed text, i. e., some parts were copied from one type of text, other parts from another type.[48] (4) The Chester Beatty Papyri, discovered in 1931, comprise fragments of twelve Biblical manuscripts (eight Old Testament, four New Testament). These papyri are of extraordinary importance since they originated a hundred years before the Vaticanus and the Sinaiticus.[49] The Gospels and Acts probably come from the first

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42 Ibid., Introduction and Appendix, pp. 119—135.

43 As quoted by George Milligan, *The New Testament and Its Transmission* (London: Hodder & Stoughton, 1932), p. 24.

44 Frederick C. Grant, "The Greek Text of the New Testament," in *An Introduction to the Revised Standard Version of the New Testament* (Chicago: The International Council of Religious Education, 1946), p. 37.

45 Ernst von Dobschütz, *Nestle's Einführung in das griechische Neue Testament* (Göttingen: Vandenhoek & Ruprecht, 1923), p. 110.

46 Kenyon, *The Story of the Bible* (New York: Dutton & Company, Inc., 1937), p. 98.

47 Kenyon, *Recent Development in the Textual Criticism of the Greek Bible* (London: Oxford University Press, 1933), pp. 26—28, 48, 57, 69.

48 W. F. Howard, "The Greek Bible," in *The Bible in Its Ancient and English Versions*, W. Robinson, ed. (New York: Oxford University Press, 1940), p. 73.

49 Kenyon, *Recent Development*, etc., p. 51.

half of the third century, while the Pauline fragments are from about A. D. 250. The Chester Beatty Papyri are considered to be the most important New Testament manuscript discoveries since Tischendorf found the Codex Sinaiticus in a wastebasket in a monastery on Mount Sinai.[50] Kenyon has issued the Biblical portions of the Chester Beatty Papyri in their entirety.[51] In this collection three, designated by von Dobschütz and Rahlfs as P^{45} (Gospels and Acts), P^{46} (Pauline Epistles), P^{47} (Revelation), are of special interest to New Testament students. Document P^{45} contains portions of two leaves of Matthew, six of Mark, seven of Luke, two of John, and thirteen of Acts; P^{46} contains eighty-six nearly perfect leaves of Romans, Hebrews, 1 and 2 Corinthians, Ephesians, Galatians, Philippians, Colossians, 1 and 2 Thessalonians; and P^{47} contains nearly ten complete leaves of the Apocalypse.[52] These papyri are especially important for the light which they shed upon the vexing problem of variant readings. According to Metzger, they "emphatically confirm the general soundness of our text of the New Testament." [53] P^{46} is noteworthy because it contains the two chapters which have been so widely disputed by critics,[54] Romans 15 and 16. The doxology, however, which in the earlier manuscripts stands at the end of ch. 16, and in the great mass of later manuscripts at the end of ch. 14, is found in the Chester Beatty Papyri after 15:33. The editors of the Chester Beatty Papyri have suggested that it was placed here because the personal references at the close of Romans were not for public reading. Since the early church only read the doctrinal portions in their assemblies, the doxology was transferred to follow the benediction that closes ch. 15.[55] The pericope of Christ and the woman taken in adultery (John 8) is not a part of St. John's Gospel if the Chester Beatty

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[50] Kenyon, *The Text of the Greek Bible* (London: Duckworth, 1949), p. 76.

[51] Kenyon, *The Chester Beatty Biblical Papyri Descriptions and Texts of Twelve Manuscripts on Papyrus of the Greek Bible* (London: Emery Walker Limited, 1933—1941).

[52] Howard, pp. 71, 72.

[53] Bruce Metzger, "Recently Published Greek Papyri of the New Testament," *The Biblical Archaeologist,* X (May 1947), 37.

[54] Henry A. Sanders, *A Third-Century Papyrus of the Epistles of Paul* (Ann Arbor: The University of Michigan Press, 1935), p. 54.

[55] Cf., however, the interpretation given the evidence by Edgar J. Goodspeed, *Christianity Goes to Press* (New York: The Macmillan Company, 1940), p. 20.

Papyri are accepted as representing an authentic tradition of the Greek New Testament text. In 1946 one of the contributors to this journal made a study of the implications for textual criticism implicit in P^{46}.[56] (5) The Koridethi manuscript, which was discovered in a remote valley of the Caucasus, is another important manuscript discovery made within the last fifty years.[57] Although first noticed by von Soden in 1906, it was only published in 1913 by Beerman and Gregory. This manuscript escaped being brought in harmony with the standard Byzantine text. Professor Lake of Harvard, after subjecting the uncial, now designated as Theta (o 38), to a thorough study, arrived at the conclusion that it together with some other MSS, especially a group of cursives, represents what is called the Caesarean text.[58] (6) The Rylands Fragment of St. John's Gospel, P^{52}, measuring 2 by 3 inches and containing but a few verses of ch. 18 (31-33, 37, 38) has the distinction of being the oldest fragment of the New Testament in existence. C. H. Roberts published the Rylands Fragment and upon the basis of its style set the date in the first half of the second century.[59] What remains of this Johannean text agrees substantially with the critical text of the Gospel of John in the Greek New Testament.[60]

As a result of the discovery of the Washington Codex, the Koridethi uncial, P^{45}, and the establishment of families 1 and 13, a new textual family has been established, called the "Caesarean." The latter holds a position intermediate between the Neutral family, headed by B, and that of the Western family, headed by D. The "Caesarean" derives special importance from its connection with Origen and the school of Caesarea.[61] The results of the study of

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56 Elmer Moeller, "P^{46} and Textual Criticism," CONCORDIA THEOLOGICAL MONTHLY, XVII (May 1946), 340—350.

57 Heinrich Joseph Vogels, *Handbuch der neutestamentlichen Textkritik* (Aschendorff: Münster in Westfalen; Verlag der Aschendorffschen Verlagsbuchhandlung, 1923), p. 66.

58 Kenyon, *The Bible and Archaeology* (New York: Harper & Bros., 1940), p. 259. P. E. Kretzmann, "The Koridethi Manuscript and the Latest Discoveries in Egypt," CONCORDIA THEOLOGICAL MONTHLY, III (August 1932), pp. 575, 576.

59 Metzger, p. 39.

60 Metzger, p. 39

61 Kenyon, *Recent Developments,* etc., p. 29.

the manuscript just discussed have modified certain conclusions of Westcott and Hort.[62] Instead of four classes of texts, scholars are now convinced of the existence of five main types of text at the end of the second century. All existing New Testament Greek manuscripts are supposed to be traceable to one of these five types.[63] Kenyon listed these as follows: (1) The Western, represented by the Old Latin and Codex Bezae; (2) The Caesarean, represented by the Koridethi Gospels and family 1 and 13; (3) The Alexandrian, represented by Codex Sinaiticus, and the Coptic Version; (4) The Syriac, represented chiefly by the Old Syriac; (5) Other, i. e., a classification of readings which does not fall within any of the other four groups.

The study of some of the most recent manuscript finds have convinced scholars of the nonexistence of any one infallible or superior type of text as Westcott and Hort had claimed. Hort's Neutral text is now recognized merely as a text type having been existent in the third century in Egypt.[64] The eclectic principle, which examines each variant on its merits, has now come into vogue among textual authorities.[65]

According to Grant, the new manuscript discoveries with their resultant changes in textual theory would in themselves have necessitated a new translation of the New Testament in English. The Revised Version of 1946 rests upon a text which in many respects is different from that of the 1885 and 1901 revisions.[66] In 1937 Goodspeed urged a new American translation of the New Testament, on the ground of the existence of a sounder Greek text than that utilized by previous revisers of the King James Version.[67] A comparison of *The Standard Revised Version* with

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[62] Howard, pp. 80—82.

[63] Kenyon, *Story,* etc., pp. 131, 132. *Our Bible,* etc., p. 118. [For another fivefold division of the material available for textual criticism cf. B. H. Streeter, *The Four Gospels,* Macmillan, 1924 and 1931. See on this division CONCORDIA THEOLOGICAL MONTHLY, V, 577 ff.; XVI, 180 ff. — ED.]

[64] Merrill M. Parvis, "New Testament Criticism in the World-Wars Period," in *The Study of the Bible Today and Tomorrow* [fn. 10, above], p. 57.

[65] Ernest Cadman Colwell, "Biblical Criticism: Lower and Higher," *Journal of Biblical Literature,* LXVII (March 1948), 10—12.

[66] Grant, "The Greek Text of the Bible" [fn. 44, above], p. 42.

[67] Edgar J. Goodspeed, *New Chapters in New Testament Study* (New York: The Macmillan Company, 1937), p. 113.

the King James and the American Standard Version of 1901 reveals that the revisers of 1946 followed B-Aleph-Chester Beatty Papyri in the following passages: Matt. 3:16; 9:14; 12:47; 17:22; Mark 1:1; 7:4; 8:15; 10:24; 15:44; 16:9-20; Luke 2:14; 4:44; 5:17; 12:39; 15:16; 22:16; 23:38; John 3:13; 5:2; 7:53—8:11; 8:16; 8:57; 9:35; Acts 11:20; 18:7; 19:39; Rom. 4:1; 5:1; 5:2; 8:28; 1 Cor. 1:4; 1:14; 2 Cor. 3:2; Eph. 1:1; 2 Thess. 2:3; Heb. 3:2; 3:6; 6:2, 3; 9:11; 1 Peter 4:1; 5:2; 2 Peter 1:21; 1 John 2:10; 2 John 8; Rev. 21:3; 22:14.

The manuscript discoveries have thus carried the evidence for the sacred text a full two hundred years earlier than the earliest vellum codices. The recently discovered papyri, in fact, all but bridge the existing gulf of two hundred and fifty years between the Codex Vaticanus and St. John the Apostle. There are at least eight different papyri finds of New Testament books antedating the two fourth-century uncials, the Vaticanus and Sinaiticus.[68]

A correct text is the very foundation of Biblical study. If the text is incorrect, the study and interpretation of Scripture will lead to erroneous paths and result in faulty conclusions.[69] The contributions of the newly discovered papyri will, consequently, be welcomed by the student of the Greek New Testament, because he realizes the fundamental importance of textual criticism, basic as it is to every other type of theological inquiry.

Have the New Testament Greek papyri finds shaken the confidence of the interpreter in the original text of the New Testament? Kenyon has expressed this reasoned opinion: "It cannot be too strongly asserted that in substance the text of the Bible is certain."[70] In another writing, he asserted: "The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the *authenticity* and the *general integrity* of the books of the New

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68 Stephen L. Caiger, "Archaeology's Contribution to New Testament Knowledge," in *The Story of the Bible* (New York: Wm. H. Wise & Company, 1948), IV, 1489.

69 Montgomery Schroyer, *Understanding the Scriptures* (New York: Thomas Nelson & Sons, 1948), p. 17.

70 Kenyon, *Our Bible*, etc., p. 23.

Testament may be regarded as finally established."[71a] Finegan is convinced that the New Testament interpreters are able to approach their work knowing the text they operate with to be dependable.[71b]

III

After the original text has been determined, the task of ascertaining the meaning of the New Testament may be undertaken. This requires a thorough knowledge of the Greek language. Archaeology has also provided invaluable material for a better understanding of the language of the New Testament. Thus Caiger declared: "Perhaps the most important concrete and direct evidence made by the papyri to our understanding of the New Testament has been in the linguistic sphere."[72] The discoveries, coming chiefly from the papyri unearthed in the refuse heaps of Egypt, have changed the concept of the nature of the Greek of the New Testament. Formerly New Testament Greek was considered a specially devised language; it was referred to as "Biblical Greek," "tired Greek," or even "bad Greek." Deissmann must be credited with pointing out the similarity between the Greek of the New Testament and the Greek current in the Roman Empire among the simple and unlettered populace.[73] Robertson, in his monumental grammar, evaluated the new papyri discoveries and their relationship to the Greek New Testament as follows: "The N. T. Greek is now seen to be not an abnormal excrescence, but a natural development in the Greek language; to be, in fact, a not unworthy part of the great stream of the mighty tongue. It was not outside of the world-language, but in the very heart of it and influenced considerably the future of the Greek tongue."[74]

In the days before the discovery of the papyri it was estimated

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71a Kenyon, *The Bible and Archaeology,* pp. 288, 289.

71b Jack Finegan, *Light from the Ancient East: The Archaeological Background of the Hebrew-Christian Religion.* (Princeton: Princeton University Press, 1946), pp. 351, 352.

72 Stephen Caiger, *Archaeology and the New Testament* (London: Cassel and Company, 1939), p. 161.

73 Adolf Deissmann, *Licht vom Osten* (Tübingen: Verlag von J. C. B. Mohr [Paul Siebeck], 1923), p. 48.

74 A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (4th ed.; New York: G. H. Doran Company, 1923), p. 30.

that at least ten per cent of the words employed in the Greek New Testament (500 or more) were especially invented by Biblical writers.[75] *Hapax legomenon* was the notation found after many words in New Testament dictionaries. Today the number of *hapax legomena* have been reduced to a small group since most of these words have been found in first- and second-century papyri. Tens of thousands of papyri have shown New Testament Greek to be fundamentally the spoken language of that day.[76] New Testament Greek is essentially the same as Koine Greek. So much information has become available regarding the lexicography of the New Testament that Moulton and Milligan were able to issue a vocabulary of the New Testament illustrated by the papyri,[77] and there were issued New Testament grammars showing the relationship of the Greek of the New Testament to that of the papyri and inscriptions.[78] No New Testament student can afford to remain in ignorance of the papyri in their relationship to the vocabulary and syntax of the Greek New Testament.[79] The papyrological finds touch exegesis at innumerable points. Some of the best and trustworthy commentaries need to be overhauled because of the new light from the ancient East.[80]

The papyri enrich our knowledge of the language of the New Testament in various ways. For example, the use of many words is illustrated. When Paul spoke of Christians as "Christ's slaves" (Rom. 1:1; 6:22) or of "Christ's freedmen" (1 Cor. 7:22), being "bought with a price" (1 Cor. 6:20), and as "redeemed from the curse of the Law" (Gal. 3:13; 4:4), he employed the terminology

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75 A. H. Thayer, *A Greek-English Lexicon of the New Testament* (New York: American Book Company, 1899), pp. 698-710.

76 Edgar J. Goodspeed, *Problems of New Testament Translation* (Chicago: The University of Chicago Press, 1945), p. 5.

77 J. H. Moulton and G. Milligan, *The Vocabulary of the Greek New Testament* (London: Hodder and Stoughton, 1930), 705 pages.

78 Albert Debrunner, *Friedrich Blass' Grammatik des neutestamentlichen Griechisch* (Göttingen: Vandenhoek & Ruprecht, 1921), 336 pages. F. M. Abel, *Grammaire du Grec Biblique* (Paris: Libraire Lecoffre, 1927), 414 pages. Ludwig Rademacher, *Neutestamentliche Grammatik* (Tübingen: J. C. B. Mohr [Paul Siebeck], 1925). 248 pages. J. H. Moulton, *Grammar of New Testament Greek* (3d ed.; Edinburgh: T. & T. Clark, 1930), Vol. I, Prolegomena.

79 Edgar J. Goodspeed and Ernst Cadman Colwell, *A Greek Papyrus Reader* (Chicago: The University of Chicago Press), p. ii.

80 Moulton, *Grammar*, p. 2.

familiar to the Greeks of his day. Thus an inscription from Delphi describes slaves as "being bought from their masters in the name of Apollo and regarded as his slaves." [81] The word λογία (1 Cor. 16:1, 2) has been shown to be a common term for collections. In the command of Jesus to His disciples: "Take nothing for your journey save a staff only, no bread, no wallet (πήραν), no money" (Mark 6:8, Revised Version), the word for wallet, which was thought to mean portmanteau, has been shown to be a mendicant's collection bag.[82] The word for daily bread (ἐπιούσιον) in the Fourth Petition (Matt. 6:11; Luke 11:3) has recently been discovered to mean "daily ration." [83]

Not only have the papyri made clear the general character of the language of the New Testament, but they have also aided in clarifying certain words and expressions. Greek words occurring in classical Greek in the course of the centuries have taken on a new meaning, as the papyri and inscriptions reveal.[84] Milligan lists the following as examples of words which were raised from their original and popular usage to a deeper and more spiritual sense: αἰώνιος, βαπτίζω, κύριος, λειτουργέω, παρουσία, πρεσβεύω, πρεσβύτερος, προγράφω, σωτήρ, σωτηρία, and χρηματίζω.[85] The language employed by St. Paul in describing the Atonement has been shown to have been borrowed from the legal terminology of the time.[86] The titles for bishop, presbyter, and deacon were used in the contemporaneous documents in connection with trade unions and other organizations.[87] The verb ἀπέχω, used by Christ to describe those who seek the praise of men as having their reward, is found in the papyri in the sense of "receive in full." [88] For further light on the terminology of the language of the New Testament the reader

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[81] Burrows, *What Mean These Stones?* p. 50.

[82] Moulton and Milligan, p. 512.

[83] Ibid., p. 242.

[84] George Milligan, *Selections from the Greek Papyri* (Cambridge: University Press, 1927), p. xxx.

[85] Ibid., p. xxx.

[86] A. S. Hunt and C. C. Edgar, *Select Papyri* (New York: G. P. Putnam's Sons, 1932), I, xiii.

[87] Burrows, *What Mean These Stones?* p. 52.

[88] Adolf Deissmann, *The New Testament in the Light of Modern Research* (New York: Doubleday, Doran & Company, Inc., 1929), p. 87.

is referred to the works of Deissmann, Meecham, and Moulton.[89] The readers of this journal have at their disposal a contribution giving illustrations how the papyri have aided the better understanding of the writings of St. Paul.[90]

The first-century documents have further shown "that for the interpretation of the New Testament what is decisive is not the derivation of a word or its meaning in the fifth century B. C., but what it meant to the people of the Roman empire in the first century A. D." [91] The fine distinctions of classical Greek are shown by the evidence of the first-century nonliterary documents to have been lost by the time of St. Paul.[92]

A comparison of New Testament Greek with the language of the papyri has likewise resulted in increasing the confidence of students in the accuracy of the transmission of the text itself. It has become apparent to discerning scholars that the language of the New Testament is not that of later centuries, but the product of the times in which the documents were composed. The archaeological finds have contributed to the historical grammar of the Greek language and have in turn furnished New Testament scholarship with a criterion for the dating of the books of the New Testament canon.[93] Thus the papyrus fragment of the Gospel of John, found by Roberts among the treasures of the John Rylands library at Manchester plus the larger papyrus fragment from the British Museum, published by Bell and Skeat, containing a small account of the life of Christ using all four Gospels, including St. John, has dealt a *coup de grace* to the extreme critical views held by certain scholars about St. John. The Tübingen School, founded by Ferdinand Baur, dated St. John's Gospel about A. D. 170 and only a half dozen books before A. D. 100. Likewise the Dutch School, headed by Van Manen and Loman, denied to St. Paul all

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89 Deissmann, *Licht vom Osten,* pp. 65—114; Henry G. Meecham, *Light from Ancient Letters* (London: George Allen & Unwin, Ltd., 1923), pp. 46 to 157; Moulton and Milligan, loc. cit.

90 Eric C. Malte, "Light from the Papyri on St. Paul's Terminology," CONCORDIA THEOLOGICAL MONTHLY, XVIII (July 1947), 499—517.

91 Burrows, *What Mean These Stones?* p. 52.

92 E. Osty, "Les Langues," in *Intiation Biblique. Introduction a L' Etude des Saintes Ecritures,* A. Robert et A. Tricot, editeurs (Paris: Desclee & Cie, 1948), pp. 74—77.

93 Burrows, *What Mean These Stones?* p. 53.

the letters which the Christian Church has always attributed to him. Both schools now stand discredited in the light of the archaeological finds of the last thirty years.[94]

Archaeological evidence has also undercut the assumptions of the more radical "form critics." Martin Dibelius and Rudolph Bultmann originated this new type of criticism about 1919. They contended that the oral traditions of the church developed into definite literary forms, such as the sayings of Jesus, miracles, and parables.[95] Much of the contents of the Gospels, according to form criticism, was later postulated to conform to situations which developed after the days of the Apostles. The Gospels thus depict the faith of the Christian Church of the second century and not the faith taught by Jesus. The Gospel of St. John is held to contain very little historical material but to reflect conditions as they existed in the second century. Concerning the views of form criticism, Albright averred: "Archaeological data already speak with no uncertain voice against the vagaries of radical form criticism according to Dibelius, and even more decisively against the extreme views of some of his followers."[96] Among the evidence cited by Albright for the first century date of St. John is an ossuary recovered by E. L. Sukenik on Mount Scopus, having on it the Greek name Theodotion in Aramaic characters and the word διδάσκαλος as his title. It had been argued that St. John's usage of the word διδάσκαλος to render the Aramaic "rabbi" was an anachronism, having been borrowed from the second century, when it was employed in the Mishna and other writings of the Jews.[97] The objection put forth by critics that the names in the Gospel of St. John are anachronistic has been disproved by the finding of ossuary inscriptions. Names such as Miriam (Mary), Martha, Elizabeth, Salome, Johanna, and others,

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[94] W. F. Albright, *The Archaeology of Palestine* (Harmondsworth, Middlesex: Penguin Books, 1949), p. 240; Albright, *From the Stone Age to Christianity* (Baltimore: The Johns Hopkins Press, 1940), p. 299.

[95] Martin Dibelius, *Geschichte der urchristlichen Literatur, Evangelien und Apokryphen* (Berlin und Leipzig: Walter de Gruyter & Company, 1926), I, 1—54; Dibelius, *Jesus* (Berlin: Walter de Gruyter & Company, 1939), pp. 10 to 28; Dibelius, *The Message of Jesus Christ,* trans. Frederick C. Grant (New York: Charles Scribner's Sons, 1939); Floyd V. Filson, *Origins of the Gospels* (New York: The Abingdon Press, 1938), pp. 85—114.

[96] Albright, *Archaeology,* p. 243.

[97] Ibid., p. 244.

illustrate the accuracy of local coloring in St. John and the other Gospels, indicating that the material might have been put together in its extant form before the destruction of Jerusalem (A. D. 70).[98] The form critic is consequently left without archaeological support when he attempts to use the criterion of personal names as an argument for the late date of St. John.

One of the open questions of New Testament introduction involves the authorship of the Epistle to the Hebrews.[99] The Chester Beatty Papyri have disclosed some interesting evidence on the subject. The order of the appearance of the Pauline Epistles in P^{46} is highly significant, as they seem to follow in doctrinal importance. The Roman Epistle comes first, as in the English version; it is followed by Hebrews, the two Corinthian Letters, Galatians, Philippians, Colossians, and Thessalonians.[100] The position of Hebrews in the Chester Beatty Papyri establishes the authenticity and the importance of the Epistle. The manuscript reveals that about A. D. 250 that part of the church from which this Biblical document has come considered Paul the author of Hebrews. P^{46} thus joins the group of those who held the Pauline authorship of Hebrews, as Eusebius, Clement of Alexandria, Athanasius, Jerome, Augustine, and the Greek writers after Athanasius.[101]

According to Albright, archaeology also helps in solving one of the controversial questions in the New Testament field — the original language of the New Testament. While the majority of Christian scholars consider the original language of the New Testament to have been Greek, certain scholars in the last sixty years have advocated Aramaic as the original language of composition, and the several thousand existing manuscripts as survivals of a translation made from original Aramaic documents. Burney, Montgomery, Olmstead, Torrey, and others, have sponsored the Semitic theory.[102] From 1912 to 1941 Torrey published an impressive series of

98 Ibid, p. 244.

99 E. L. Lueker, "The Author of Hebrews: A Fresh Approach," CONCORDIA THEOLOGICAL MONTHLY, XVII (July 1946), 499, 500.

100 Kenyon, *Recent Developments,* etc., p. 60.

101 H. Thiessen, *Introduction to the New Testament,* p. 298.

102 Filson, pp. 56—81; Goodspeed, *New Chapters,* pp. 127—168; Edgar J. Goodspeed, *New Solutions of New Testament Problems* (Chicago: The University of Chicago Press, 1927), pp. 67—92.

books,[103] in which he undertook to show that the Four Gospels are translations of original Aramaic texts, going even so far as to reconstruct the nonexistent Aramaic original and then translating it into English.[104] There was, of course, a reason for such an attempt. Jesus undoubtedly made use of at least two languages in His public ministry. After all, most writers of the New Testament were Jews who spoke Aramaic. There are also a number of Aramaic words and phrases in the Greek New Testament. Various dialects of Aramaic were used in and around Palestine in the centuries before and after the Christian era.[105] Beginning with the third century A. D., Jewish Aramaic is found in the Palestinian Talmud and the Targums. The Samaritan dialect goes back to the fourth Christian century. Babylonian Aramaic was in use in Babylonia from the fourth century onward, with Mandean, another Aramaic dialect, found some centuries later. Syriac, the Aramaic dialect of northern Mesopotamia, was used especially in Edessa in the second and the third century. Between the sixth and ninth centuries Christian Palestinian Aramaic was in vogue in Palestine. In the light of this background it is not difficult to understand how scholars might have postulated an Aramaic original for the books of the New Testament.

Two of the chief arguments advanced by the opponents of the Aramaic schools are: (1) none of the Aramaic dialects just mentioned are contemporaneous with the time of Christ in Palestine; (2) there are no literary Aramaic writings from the period between the second century B. C. and the second or third century A. D.[106] There seems to have been a real eclipse of Aramaic during the Seleucid epoch, covering the period from 312 B. C. to the early first century, since scarcely an Aramaic inscription has come from this period. Archaeological discoveries militate against the pos-

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[103] Charles Cutler Torrey, *Our Translated Gospels* (New York: Harper & Bros., 1936).

[104] Torrey, *The Four Gospels* (New York: Harper & Bros., 1933), 331 pages.

[105] Franz Rosenthal, *Die aramäische Forschung seit Th. Nöldeke's Veröffentlichungen* (Leiden: E. J. Brill, 1939), 307 pages. Henri Fleisch, *Introduction des Langues Sémitiques* (Paris: Libraire d' Amerique et d' Orient, 1947), pp. 67—87.

[106] Goodspeed, *New Chapters*, etc., p. 156. Albright, *From the Stone Age to Christianity* (Baltimore: The Johns Hopkins Press, 1940), pp. 295, 296.

sibility of the continuity of a literary written Aramaic through Hellenistic times. Albright concludes: "Archaeological evidence, as we see, does not support the view that the Gospels were written in Aramaic."[107] Furthermore, the relatively long first-century Uzziah inscription, written in Aramaic, reveals the danger involved in attempting the reconstruction of Aramaic documents in Palestine without any check from contemporary Aramaic literature. Thus the Uzziah inscription contains, for example, two forms which Semitic scholars would not have expected to find in first-century Aramaic.[108] One was the much later Samaritan word for "bones" in place of an older form, and an archaic form of the verb "it is [they are] brought," previously only known from the Book of Daniel.[109] Another item of archaeological evidence militating against the existence of an Aramaic literature in Chirst's day, is the result of the comparison of the Aramaic Proverbs of Ahiqar, found at Elephantine in Egypt, of fifth century origin, with the Syriac Ahiqar, a literary work taken over by the Syriac-speaking Christians of Mesopotamia.[110] These two versions differ so widely from each other that one can only speak of a common oral tradition; the Syriac work cannot be said to be a translation of the one found at Elephantine, in Egypt. This argues against the persistence of an Aramaic literature up to the time of Christ. It would, therefore, seem that the Aramaic materials in the Gospels are the result of the translation of orally transmitted documents.[111]

IV

The archaeological findings, whether in the form of papyri, coins, inscriptions, ossuaries, graffiti, potsherds, or ostraka have in many cases established the historical accuracy of the New Testament writings. In this connection the work and writings of Sir William Ramsay should be mentioned. While a student at the University

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107 Albright, *The Archaeology of Palestine,* p. 203.

108 Albright, *From the Stone Age to Christianity,* pp. 340, 341.

109 Albright, "The Discovery of an Aramaic Inscription Relating to King Uzziah," *Bulletin of the American Schools of Oriental Research,* XLIV (December 1931), 8—10.

110 Albright, *The Archaeology of Palestine,* p. 202.

111 Filson, p. 80.

of Oxford, he shared the critical views of his day and distrusted the authenticity of the New Testament. Winning a Research Fellowship from Oxford, he went to Asia Minor with the intent of proving how the Book of Acts was in error in its geographical and historical allusions. Ramsay was convinced of the inaccuracy of Luke's geographical and historical statements, believing them to be in accord with the facts as they obtained ca. A. D. 200.[112] As Ramsay, however, retraced the steps of St. Paul through Asia Minor and Europe, as described in the Book of Acts, he became amazed at St. Luke's accuracy as a historian. The story relating the complete change of heart Ramsay experienced is told by him in *The Bearing of Recent Discoveries on the Trustworthiness of the New Testament.*[113] In many of his writings Ramsay has defended the accuracy and historicity of the New Testament, and the serious student of New Testament history and doctrine will find them of great help in obtaining a better and clearer understanding of the books comprising the New Covenant.[114]

Many historical and geographical references in both the Gospel of Luke and its companion volume, the Acts, have been confirmed. In a commentary which frequently censures the Biblical writers, Bishop Gore wrote: "It should of course be recognized that modern archaeology has almost forced upon critics of St. Luke a verdict of remarkable accuracy in all his allusions to secular facts and events. . . . Perhaps the greatest living authority on ancient history, Eduard Meyer, has called the work of Luke 'one of the most important works which remain to us from antiquity' (Anfänge,

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112 Caiger, *Archaeology of the New Testament,* pp. 106, 107.

113 London: Hodder and Stoughton, 1915. Cf. particularly pp. 33—35.

114 The following are Ramsay's most important books: *St. Paul the Traveler and Roman Citizen* (New York: G. P. Putnam Sons, 1896); *The Church in the Roman Empire* (London: Hodder and Stoughton, 1893); *Was Christ Born at Bethlehem? A Study on the Credibility of St. Luke* (New York: G. P. Putnam's Sons, 1898); *A Historical Commentary on St. Paul's Epistle to the Galatians* (New York: G. P. Putnam's Sons, 1900); *The Letters to the Seven Churches* (London: Hodder and Stoughton, 1904); *The Cities of St. Paul* (London: Hodder and Stoughton, 1907); *Luke the Physician* (London: Hodder and Stoughton, 1908); *The Teachings of St. Paul in the Terms of the Present Day* (New York: Hodder and Stoughton, 1913); *The Bearing of Recent Discovery on the Trustworthiness of the New Testament* (New York: Hodder and Stoughton, 1915).

I, viii); and Meyer has certainly no prejudice in favor of religious tradition."[115]

In the past the chronological references of St. Luke's version of the Christmas story were impugned as unhistorical. It was asserted (1) that Quirinius did not govern Syria until after the death of Herod (A. D. 4); (2) that Augustus did not order a universal census; (3) that, in any case, a citizen would not be required to repair to his home city for enrollment as Luke states in ch. 2:3. Luke 2:1-5 was considered a crucial passage by expositors. Archaeology has come to the defense of St. Luke. In regard to the census of Luke, Barton wrote: "Archaeological research has recently thrown much light upon the census of Quirinius mentioned in Luke 2:1-5. . . . The following extract from a large papyrus establishes the fact that a census or an assessment-list was made in the Roman empire every fourteen years."[116]

Refuting the charge that St. Luke blundered in speaking of an enrollment by households extending throughout the whole Roman empire, an edict of Gaius Vibius Maximus, governor of Egypt, issued in A. D. 104, says: "The enrollment by households being at hand, it is necessary to notify all who for any cause are outside their homes to return to their domestic hearths, that they may accomplish the customary dispensation of enrollment and continue steadfastly in the husbandry that belongeth to them."[117]

A papyrus fragment, found by Grenfell and Hunt, dated A. D. 20, shows conclusively that periodic enrollments were made at that time. Another papyrus was discovered attesting the ordering of an enrollment in Egypt around the year 23 or 22 B. C.[118]

The statement of St. Luke placing the census by Caesar Augustus in the days when Quirinius was governor of Syria caused Biblical students difficulty. Critics declared that St. Luke was in error because, according to the records of Roman history, Quirinius was governor in A. D. 6, but not in 6 B. C. St. Luke was accused of

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115 Henry Goudge, Charles Gore, and Alfred Guillaume, *A New Commentary on Holy Scripture* (New York: The Macmillan Company, 1928), p. 210.

116 George A Barton, *Archaeology and the Bible* (17th ed. Philadelphia: *Sunday School Times*, 1937), p. 553.

117 Adolf Deissmann, *Licht vom Osten*, pp. 231, 232.

118 W. M. Ramsay, *Was Christ Born in Bethlehem?* pp. 131—148.

confusing the two dates. Ramsay, however, has shown from the Tibur inscription that Quirinius had twice been governor of Syria as *legatus* of the divine Augustus.[119] Quirinius was consul in 12 B. C., which means his first mission was subsequent to that date. Ramsay has further brought to light from the papyri that the fourteen-year cycle was used for the Roman census. The first census was instituted in 8 B. C., according to the calculation of Ramsay. Herod, as a vassal king, would be allowed to conduct the census in Jewish, not Roman fashion, and thus it was probably delayed several years in the lands under Herod the Great's jurisdiction.[120] Accordingly, Joseph and Mary participated in an enrollment which took place in 6 or 5 B. C.

Ramsay and Anderson of Oxford found an inscription in southeastern Phrygia or southern Galatia in 1912 which names Publius Sulpicius Quirinius as commander in chief of the Roman armies in the Homanadensian War of 10—7 B. C., with military jurisdiction over Syria.[121] From Roman history, however, it is known that Saturninus became governor of Syria in 9 B. C. and that Varus succeeded him after the death of Herod the Great. This would not leave room, so it seemed, for Quirinius. The date when Quirinius exercised his military governorship over Syria has been set in 6 B. C. A much-defaced stone found at Tivoli refers to an official, who is thought by historians to be Quirinius, and calls him *legatus iterum Syriae,* twice governor of Syria. The solution of the entire matter would, therefore, seem to be that Quirinius was military while Saturninus was civil governor when Christ was born.[122] Armstrong explains the difficulty in Luke 2 regarding Quirinius as follows: "It is possible that the connection of the census with Quirinius may be due to his having brought to completion what was begun by one of his predecessors; or Quirinius may have been commissioned especially by the emperor as *legatus ad census accipiendos* to conduct a census in Syria and this commission may have been connected

119 Ibid., pp. 227 ff.

120 A. T. Robertson, "Gospel of Luke," *The International Standard Bible Encyclopedia,* III, 1938a.

121 Caiger, *Archaeology and the New Testament,* p. 142.

122 A. Rendle Short, *Modern Discovery and the Bible* (London: The Inter-Varsity Fellowship, 1943), p. 158.

temporarily with his campaign against the Homanadenses in Cilicia." [123]

At Ancyra in Asia Minor, on a temple built by the Emperor Augustus, there is an interesting inscription, known today as the Monumentum Ancyranum, which reads:

> I performed the census after an interval of 42 years. At this census 4,063,000 Roman citizens were entered on the rolls. A second time, in the consulship of C. Censorinus and C. Asinius, I completed a census with the help of a colleague invested with the consular imperium. At this second census, 4,233,000 Roman citizens were entered on the rolls. A third time I completed a census, being invested with the consular imperium, and having my son Tiberius Caesar as my colleague. At this third census 4,937,000 Roman citizens were entered on the rolls.[124]

These three enrollments are considered to have taken place in 28 B.C., 8 B.C., and A.D. 14. It is a striking thought that the second of these, involving 4,233,000 Roman citizens probably had some connection with the one of which St. Luke wrote: "And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed," and that St. Paul was one of the 4,937,000 Roman citizens of the third enrollment.

Archaeology has confirmed numerous statements in the Book of Acts.[125] For example, Gallio's proconsulship (18:12) has not only been confirmed, but an inscription helps to date approximately the beginning of St. Paul's stay in Corinth. St. Luke's usage of such special terms as "politarch" at Thessalonica (17:5 ff.) and "asiarch" at Ephesus (19:31) has been authenticated. The "altar to an unknown god" (17:23) is one of a type known from archaeological discoveries coming from the first Christian century.[126] Robertson, in ch. 14 of *Luke the Historian in the Light of Research*,[127] enumerated many more instances in which archaeology has confirmed the statements of St. Luke.

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[123] W. P. Armstrong, "Chronology of the New Testament," *The International Standard Bible Encyclopedia,* I, 645, 646a.

[124] Quoted from Caiger, *Archaeology and the New Testament,* pp. 138, 139.

[125] William F. Albright, "Recent Discoveries in Bible Lands," in Robert Young, *Analytical Concordance to the Bible* (20th American ed.; New York: Funk & Wagnalls Company, 1936), p. 41.

[126] Ibid., p. 41.

[127] Charles Scribner's Sons, 1930, pp. 179—189.

Another contribution of the science of archaeology to the understanding of the New Testament has been the elucidation of obscure and troublesome passages, which hitherto defied a satisfactory explanation by exegetes, as, for instance, the opening verse of Luke 3. Christ's ministry began, according to the Gospel testimony, when Lysanias was tetrarch of Abilene. While a Lysanias of Abilene was known from Roman history about fifty years before this time, first-century documents were silent about a Lysanias as a contemporary of Jesus. Ths discovery of an inscription later published in the *Corpus inscriptionum Graecarum,* confirmed the accuracy of St. Luke and simultaneously helped to clear up this chronological reference, in that it mentions Lysanias as tetrarch during the reign of Caesar Tiberius.[128]

Another passage, in which New Testament scholars believed to find an error, was that of Acts 13:7. Here again archaeology has helped to solve a crux. In ch. 13 St. Luke described Sergius, the governor of Cyprus, as a proconsul. Not long before St. Paul's visit to Cyprus it had been an imperial province and consequently would be governed by a propraetor or a legatus. Nineteenth-century critics accused the author of Acts of a blunder because of his designation of Paulus as proconsul. Since that time both Greek and Latin coins have been found with the title of proconsul for the governor of Cyprus.[129]

(To be continued)

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128 John Martin Creed, *The Gospel According to St. Luke* (London: Macmillan & Company, 1930), pp. 307—309.

129 Ramsay, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament,* pp. 150—172.

Third Corinthians

By MARTIN H. SCHARLEMANN

THE mysteries surrounding the apocryphal letter called Third Corinthians are enough to challenge the imagination and intuitive skill of the most astute Sherlock Holmes who might be inclined to operate in the field of the New Testament. Who wrote the letter? How did it get into the canon of the Syrian and Armenian churches for a few hundred years? [1] Why was it lost for so many centuries? These are some of the exciting questions posed by this remarkable document.

I. ITS DISCOVERY

Third Corinthians came to light for the first time in modern Biblical research during the middle of the seventeenth century, when James Ussher, most famous for his system of Biblical chronology, and John Gregory quite accidentally came across a partial copy of it in Armenian, supported by an Italian translation, among the acquisitions made by Baron Gilbert North through his mercantile connections in Smyrna.[2] This document contained a letter to Paul from the elders of Corinth, a brief description of Paul's reaction to this letter as a prisoner at Philippi, and, following that, an epistle purporting to be the Apostle's reply. This particular copy supplied only the first eight verses of a letter that is now often divided into thirty-six.

Despite the fact that North's document very obviously contained Paul's supposed reply only in part, the text was published in 1714 by Philip Masson, who had in the meantime purchased North's manuscript for his own expanding library of codices. In the following year David Wilkins provided a Latin translation for this abbreviated version. He gave a copy to Professor La Croze of Berlin for an expert's opinion on its genuineness. There it was published in 1719 by John A. Fabricius, in Part III of his *Codex Apocryphus Novi Testamenti.*

At about this same time a teacher of mathematics in Cambridge, William Whiston, was able to acquire a full copy of this letter in

Armenian through an English merchant at Aleppo. This manuscript also contained an Arabic translation of the whole correspondence between the Corinthian elders and St. Paul. William Whiston produced an English translation of this document in 1727 and published it as the second part of his *Collection of Authentic Records Belonging to the Old and New Testament.* He required his two sons, William and George, to acquire a thorough knowledge of Armenian so that they might be able to provide a new and more exact Latin translation of the whole text. What is more, the sons did the work into Greek. Through their efforts this document, carefully annotated, was added as an appendix to *Mosis Chorenensis Historiae Armeniacae Libri Tres,* in Armenian, Greek, and Latin. Another set of translations into both Greek and Latin was published by John Carpzov in 1776 and titled *Epistolae Duae Apocryphae.*

The most thorough study of Third Corinthians was done a little less than fifty years later, by a German pastor, Wilhelm Friedrich Rinck. His volume, published in 1823 at Heidelberg, is called, *Das Sendschreiben der Korinther an den Apostel Paulus und das dritte Sendschreiben Pauli an die Korinther.* Pfarrer Rinck personally went to the island of San Lazaro, near Venice, to examine eight manuscripts of this correspondence as found in the Armenian monastery of that place.[3] His text and his conclusions are based on a thorough analysis of these eight codices. At this monastery Pastor Rinck had the able assistance of the abbot, Father Paschal Aucher. On the basis of his thorough study, Pfarrer Rinck was persuaded of the authenticity of this correspondence. He concluded that Third Corinthians should have been retained among the canonical books of the New Testament.

Since that time various other copies of this letter have been found, particularly in Latin. The first Latin version was discovered in 1890 in the Ambrosian Library in Milan and was published by Berger and Carrière in 1891. In 1892 Adolf Harnack made available a Latin version from Laon in the *Theologische Literaturzeitung* of that year.[4] Just recently another complete Latin version of this correspondence was discovered in the Public Scientific Library of Berlin among the remains acquired in 1882 from Sir Hamilton of England by the State of Prussia. This new text was published in

1952/1953 by H. Boese in *Die Zeitschrift für die Neutestamentliche Wissenschaft.*[5] Two fragments of Latin translations are found also in the Bibliotheque Nationale of Paris and in the Central Library of Zurich.

II. A Description

It has already been indicated that Third Corinthians is only part of some correspondence between the church at Corinth and Paul. It is preceded by a letter written by Stephanas and the elders of the Corinthian congregation. Theirs is an urgent request for advice in view of the fact that two heretics, Simon and Cleobus, are troubling the Corinthian Christians with such doctrines as that God is not almighty, that there is really no resurrection of the body, that man was not created by God but by an angel, that Christ was not truly incarnate of the Virgin Mary, and that the Old Testament Prophets are to be ignored in this day of a new dispensation. Between this letter and the Apostle's reply is a brief notice on the messengers who brought this letter to Paul at Philippi and on the Apostle's reaction to this sad news from Corinth.[6]

According to the chapter and verse division established by Rinck, Paul's epistle has two chapters of eighteen verses each. It is a detailed refutation of each of the errors ascribed to Simon and Cleobus, in theological and dogmatic terms and formulations, however, that can hardly date from a period earlier than the latter half of the second century.

III. Its Origins

The rediscovery of this curious correspondence quite naturally raises the question as to the origin of Third Corinthians. All of the Whistons, father and sons, were persuaded that the Apostle himself had written this epistle. Pfarrer Rinck came to the same conclusion after a careful study of the documents available on San Lazaro.

In his argumentation Rinck makes much of the fact that 1 Cor. 5:9 speaks of an epistle which is no longer extant and that 1 Cor. 7:1 makes reference to a letter written to Paul by the Corinthians. Rinck uses these references not to assert that the correspondence presently under discussion actually supplies these missing documents. His point is that the references in First Corinthians suggest the likelihood of further writing. He is convinced that Third

Corinthians was written during Paul's stay in Macedonia as referred to in Acts 20:2. In that case this epistle would follow Second Corinthians and precede the Epistle to the Romans. In fact, that is where the letter is found in the eight manuscripts examined and studied by Rinck.

Rinck's discussion of the internal evidence for the genuineness of Third Corinthians is very detailed. He is particularly convincing in his demonstration that the Armenian is a translation from a version that used a Greek original. This last point is generally conceded today although much of the rest of Rinck's points are rejected for reasons that seem valid in every way. No one, therefore, today accepts Third Corinthians as coming directly from the hand of Paul; hence it is now always referred to as apocryphal.

Yet it must be admitted that part of the early church did accept Third Corinthians as canonical. St. Gregory the Illuminator, founder of the Armenian Church, just by way of example, referred to a passage in Third Corinthians (ch. 1, v. 9, according to the division used below) as apostolic. He does so in one of his homilies to neophytes.[7]

The Syrian Church treated Third Corinthians in much the same way, as witness the fact that St. Ephraem's Commentary discusses the Third Epistle immediately following with the same seriousness as the two other letters to the Corinthians.[8] In fact, it is quite possible, as Zahn suggests, that Third Corinthians was incorporated in the Syrian Bible as early as the latter half of the third century.

The Armenian Bible did not come into being until the fifth century, about a century after St. Gregory's use of a passage from Third Corinthians. It owed much to Syrian influences. Nevertheless, by this time Third Corinthians was included among the apocryphal writings, second to the last, just preceding the Dormition of Saint John.[9] This shift can probably be explained by the fact that by the fifth century Armenian church leaders had come into contact with the Greek Church and had observed that the New Testament of the Greeks contained no Third Corinthians at all, either as canonical or apocryphal.[10] And yet Third Corinthians is found in certain Armenian lectionaries. Moreover Theodor Khertenavor in the seventh century used this apocryphal correspondence, partic-

ularly the last verses of Third Corinthians, to argue for the genuineness of the "bloody sweat" in Luke 22:44.[11]

Eventually both the Armenian and the Syrian churches eliminated Third Corinthians completely from their canon, mostly, it would seem, because they were not able to find any text of it either in the lectionaries or the New Testament of the Greek Church.

That Third Corinthians got into some early Latin versions of the New Testament as an apocryphal epistle seems rather probable, since at least three different texts and two fragments have been found of it since 1890. All of these present a text from the province of Milan.[12]

But this does not solve the problem of the origin of Third Corinthians. There is sufficient evidence to show that the manuscripts presently available echo an original Greek text. And yet no Greek original is extant; the Greek versions we have are private translations from the Armenian. It is particularly significant that the Greek "Acta Pauli" published by C. Schmidt in 1936 do not contain this epistle.[13]

For a time the scholars who were acquainted with this apocryphal correspondence shared the view of Paul Vetter as set forth in a special monograph prepared by him for an academic observance of the birthday of William II of Wuerttemberg on February 25, 1894. Vetter conjectured that Third Corinthians had its origin in Edessa, Syria, around A. D. 200, where it was used to combat the heresy of Bardesanes.[14]

This would explain why there are samples of this correspondence in the literature of the Syrian Church. Since that church strongly affected the Armenian leaders, Vetter's conjecture is helpful in understanding why Third Corinthians was found for a time in the Armenian New Testament. But it does not settle the question of a Greek original.

In his *Geschichte des Neutestamentlichen Kanons,* where he presents a new translation of St. Ephraem's commentary on this section, Theodor Zahn proposed the suggestion that the original Greek was part of one of the rather numerous "Acta Pauli"[15] and that in the controversy with the followers of Bardesanes the church in Edessa found this part of the document useful and appropriated the

correspondence for its purposes as a genuine document. Vetter himself later accepted Zahn's suggestion in a modified form. He was persuaded that the verses on the resurrection of the body in chapter two of Third Corinthians were added by some Syrian author.[16] In 1950 John Quasten, in his *Patrology,* simply calls Third Corinthians "another part of the 'Acta Pauli.'"[17]

Zahn's hypothesis would account for a Greek original, now lost, as many of the "Acta Pauli" are. It would explain the presence of the Syrian and Armenian versions of this correspondence. The Latin versions may date from a later time, when there was more than sporadic contact between the Armenian and the Latin Church.

If Third Corinthians is a *Bruchstueck eines Romans,* as Zahn calls it,[18] this fact would account for the practice of keeping not only the Apostle's letter but also the letter of the elders from Corinth and the historical statement between the two letters in the Scriptures of Syria and Armenia. This was a strange procedure, indeed, in view of the fact that no such isagogical materials precede any of the other books of the New Testament.

It might be added here that those who once considered this correspondence between Corinth and Paul genuine succeeded in making a good case for their belief that the heretical teachers referred to in the Corinthian letter were Simon Magus and Cleobulus,[19] who are mentioned in a few other early Christian documents and are described as teaching the false doctrines to which Third Corinthians purports to be a reply. This may be of some interest at the moment, since Simon plays a major role in *The Silver Chalice,* a currently popular book and movie.

IV. A Translation

As far as we have been able to determine, there is no adequate English translation of Third Corinthians. It may be helpful, therefore, to append one to the present discussion. Our translation will include the letter of the Corinthian elders to Paul as well as the brief historical paragraph between this and the Apostle's reply. This version follows the German text prepared by Pfarrer Rinck and in its preparation was carefully compared with the Latin text of Berlin as offered by Boese.

THE CORINTHIANS TO PAUL

1. Stephanas and his fellow elders, Dabnus, Eubulus, Theophilus, and Xinon, send greetings to Paul, our father, preacher, and faithful teacher in Christ Jesus.

2. Two men, called Simon and Cleobus, have come to Corinth and have destroyed the faith of some people by their deceitful and destructive doctrines.

3. You yourself must be apprised of these teachings. For we have never heard such doctrines taught either by you or by the other Apostles.

4. We know and accept only those things which we have heard from you; and what we have learned from the other Apostles we also treasure highly.

5. Now, the Lord has shown us great mercy by allowing us to hear from you again, since you are still with us in this life.

6. Write to us, therefore; or, better yet, come personally in all haste.

7. Our trust is in the Lord that He has liberated us from the power of the Evil One, even as this was revealed to Thomas.

8. The words of these polluted men are those of error; for they say and teach as follows:

9. We ought not to accept the Prophets, they insist;

10. They say that God is not almighty;

11. They deny the resurrection of the body of those who have died;

12. Moreover, man was not created by God;

13. Nor was Jesus Christ born with a human body conceived by the Virgin Mary;

14. They do not believe that the world is God's creation, but that of an angel.

15. Hurry now and come to us so that our city of Corinth may remain without offense. Publicly refute what these men teach in their folly, and drive them from the city. Farewell!

The two deacons Thereptus and Tychus took this epistle and brought it to the city of Philippi. When Paul received it, he forgot his bonds, into which he had been put on account of Statonice, the wife of Apopholanus, and was deeply grieved at what he read. With tears he replied: "It would be better for me to have died.

Then I would be with my Lord and would not have to hear of such poisonous doctrines. You see how one woe is heaped upon another; and with all of these great and many sorrows I must remain a prisoner in bonds, while I witness such baneful situations as this, where the devil attacks with his treachery to create destruction and chaos."

And so with a very heavy heart Paul prepared his reply to this letter.

PAUL TO THE CORINTHIANS

Chapter One

1. Paul, a prisoner in bonds on behalf of Jesus Christ, sends greetings to the brethren at Corinth in advance of his own coming by reason of the manifold errors that have sprung up in your midst.

2. I am not at all surprised at the rapid spread of the seductive teachings of the Evil One. The Lord Jesus, however, will soon appear in judgment over such as pervert and despise His commands.

3. From the very outset I taught you those truths which I myself learned from those first Apostles who spent all of their time in the company of the Lord Jesus Christ. And I tell you even now that the Lord Jesus Christ was born of the Virgin Mary, a descendant of the house of David, by the working of the Holy Spirit, sent to her from heaven by the Father,

4. So that Jesus might enter this world of ours and redeem all flesh by Himself becoming man and that He might raise us from the dead, even as He revealed Himself to us as our Predecessor in this matter,

5. And that we might be shown that man was indeed created by the Father.

6. For that reason man did not remain isolated in death and corruption. On the contrary, he experienced God's visitation in grace so that he might, through the adoption of sons, receive life.

7. For our God, who is Lord of all and the Father of our Lord Jesus Christ, who made heaven and earth, first sent His Prophets to the Jews, to dissuade them from their sinful ways and to lead them into the paths of righteousness.

8. For since He desired to save the house of Israel, He poured out His Holy Spirit upon the Prophets so that they might proclaim the true worship of God and foretell the birth of Christ far in advance of the actual event.

9. But he who may be called the Infamous One interfered with their work; for he had ambitions to make himself God and to that end led all men into the slavery of sin, since the time of final judgment was rapidly approaching.

10. However, the almighty God was determined not to reject His creation but to have man live in righteousness. He saw the misery surrounding his creation, had mercy on mankind, and at the end of times sent His Holy Spirit to overshadow the virgin of whom the Prophets had written aforetime.

11. She believed with all her heart and so was found worthy to conceive and to bear our Lord Christ,

12. So that through this very mortal and transient body, in which the Evil One boasted, Jesus might overcome him and bring him to the realization that he is not God at all.

13. For Jesus Christ assumed this mortal flesh as His own and so saved men by bringing them to eternal life through faith,

14. By preparing a holy temple in His body devoted to that righteousness which was designed for a time yet to come.

15. We, too, have come to faith in Him and are saved in that way.

16. You must realize, therefore, that those men are not the children of righteousness but of wrath; for they do not allow the merciful kindness of God to reach them; for they say that heaven and earth and all creation are not the works of Him who is the Father of all.

17. These accursed men teach the doctrines of the serpent. In the power of God you must flee from them and drive their perverted doctrine from your midst and far away.

18. For you are not sons of disobedience but children of our beloved Church.

Chapter Two

1. For that reason this present time has been proclaimed to all men as one of resurrection.

2. Those, however, who say that there is no resurrection of the body will themselves not rise to eternal life but to damnation. They will be raised up to judgment with their disobedient body.

3. There will be no resurrection to life for the body; for they are found to be persons who deny such a resurrection.

4. But you people of Corinth know from your experience with kernels of wheat and other kinds of seed that the grain is buried in the soil and dies there.

5. But thereafter it sprouts, according to the will of the Lord, dressed in the same kind of body that we buried. Now, it is not just a simple body that grows up: it is blessed with various kinds of blossoms and fruits.

6. However, we must find our parables not only among grains and seeds but also in the bodies of men that are worthy of honor.

7. You know of Jonah, the son of Amathia. Since he delayed in his mission to preach to the citizens of Nineveh, he lay buried for three days and three nights in the belly of a big fish.

8. After three days God heard his cry of distress and brought him up out of the depths. But his body had suffered no harm; not even an eyelash of his was twisted.

9. How much greater mercy will you be shown, O ye of little faith! If you believe on the Lord Jesus Christ, He will raise you from the dead even as He is risen.

10. If the body of the prophet Elisha, as he threw himself on a corpse, brought a dead person to life, how much more will you be raised up with an unmaimed body on the last day — you, who are nourished by the body, the blood, and the spirit of Christ!

11. The prophet Elisha took the widow's son into his arms and brought him back from the realm of the dead.

12. How much more will Jesus Christ raise you up on that day, even as He rose with a body that saw no corruption!

13. Therefore do not lightheartedly accept some other doctrine in this matter.

14. Let no one add to my sorrows henceforth; for I carry these chains on my body that I might win Christ; and I suffer these pains in my body that I might be found worthy of the resurrection from the dead.

15. Now, each one among you be faithful in keeping the commands which you have received from the mouth of the blessed Prophets and from the holy Gospel. Then you will obtain your reward in the resurrection from the dead: you will inherit eternal life.

16. But if there should be someone who is without faith and therefore transgresses (the commands), he calls down upon himself the judgment of the godless. He will suffer the same punishment that is in store for those who follow the precepts of these heretics.

17. For they are a generation of vipers, a brood of serpents and basilisks. Avoid them, and flee from them in the strength of our Lord Jesus Christ!

18. And now may the peace and the grace of the Beloved Firstborn be with you. Amen!

NOTES

(All references are to items listed and described in the Bibliography)

1. Moffatt (p. 129) includes some Latin churches. The evidence does not seem to warrant such a conclusion (cf. Boese, p. 68).
2. Rinck (pp. 1—15) has the best description of those early discoveries. Zahn (pp. 592—595) uses him almost exclusively.
3. Among Lord Byron's many accomplishments must be listed a very free translation of this epistle as found in one of the Armenian documents on San Lazaro (cf. Moore's *Life of Byron,* VI, 269—275).
4. No. 1, pp. 7—9.
5. Pages 66, 67.
6. The Zurich fragment is the only Latin text containing this brief historical note.
7. Rinck, p. 16.
8. Zahn, pp. 596—610.
9. Rinck, p. 14.
10. Ibid., p. 15.
11. Ibid., p. 16.
12. Boese, p. 67. It had been supposed for a time that the Latin of this epistle was to be found only in lectionaries. However, the Berlin text is contained in a codex of the Scriptures, at the very end.
13. Boese, p. 69.
14. Vetter, pp. 13—17.
15. Zahn, p. 608.
16. Vetter, p. 17.
17. I, 132.
18. Page 608.
19. Rinck, pp. 95ff.

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HOMILETICS

Studies on the Swedish Gospels

NINTH SUNDAY AFTER TRINITY

LUKE 16:10-15

The Text and Its Central Thought. — This text follows the Standard Gospel for the day immediately. It, too, emphasizes the wise use of money, but shows that this consists in true and faithful stewardship of our possessions. The principle of stewardship is outlined (v. 12). Our wealth is set forth as "another man's." We are referred to as "slaves" (v. 13). The thought of giving account is implied in v. 15, where the Pharisaic concept of justifying oneself in the sight of men is condemned and where God is set forth as the true Judge. Vv. 10, 11 likewise establish the fact that what we have is a trust and not a personal possession.

The proper estimate of wealth is also presented. Money is referred to as "least" (v. 10). This thinking is the very opposite of the world's, which not only regards it highly but will become "unrighteous" to possess it. Christ here shows that the spiritual riches of our salvation so far exceed it in value that there is no comparison. Cf. Phil. 3:8. Spiritual riches are the "genuine thing" (v. 11). Mammon is fleeting, brings no real joy. If we make its acquisition our purpose in life, we shall lose "our own" (v. 12), the salvation Christ has provided for us.

A third thought is that every man has a "god." If it isn't the true God, it is something else, often "mammon." But it is impossible to serve God and gold at the same time. If mammon owns us, our worship of God will be insincere and sham. The Pharisees are a case in point. Their "money loving" led them to reject Christ and God. Were not concerned with God's judgment, only man's (v. 15). False standards always lead to false life.

The Day and Its Theme. — From Israel's history of fornication and murmuring against God at Sinai the Epistle issues a solemn warning against idolatry and the evil life it always generates. The Gospel for the day is the parable of the Unjust Steward, which sets forth the necessity of wisdom in the use of money. Both Gospel and Epistle fortify the text. The Introit points up the Christian's dependence on God and His protection against evil men and circumstances. This trust is

basic for proper stewardship. The Collect prays for things that please God — the mind of Christ, which a real "slave" must have. The Gradual stresses the glory of God, to which the Christian is dedicated and which he shows forth by a God-pleasing behavior. Finally, this is the one grand purpose of our "working together" as stressed in *Parish Activities.*

The Goal and Purpose of the Sermon. — Redemption won by Christ for us means more than heaven and its bliss; it goes beyond a mere negative avoidance of sins and wickedness. It is a total Christianity, a life wholly dedicated to holy things also this side of eternity with all we are and have.

Sins and Their Fruits Diagnosed and Remedied. — Materialism is the reigning sin of our day. Countless Christians, too, have been affected by it. It is responsible for many of the horrible maladjustments in society. Labor strife, domestic quarrels, class hatreds, crime, vice, gambling, and war are attributable to mammonism. Only by putting God back on the throne of the heart, where He belongs, can there be any effective solution to these social problems of our day, to the hindrances of the great business of the church, and to the things that upset our personal peace of mind. There is no greater hindrance to our eventual inheritance of heaven than this vice.

Opportunities for Explicit Gospel. — We became sons of God and inheritors of heaven (v. 12, "your own") when Christ by His perfect redemption made us His. Luther's explanation of the Second Article ("serve Him in everlasting righteousness") makes Christ's redemption basic for every facet of Christian life. "Slave," too, implies bought free from Satan for God's service.

Illustrations. — Biblical: Barnabas and Ananias and Sapphira (Acts 5). Solomon, David. Others: Immanuel Church, St. Louis, cornerstone, as well as many another: *"Ad maiorem Dei gloriam."* So every living temple, too. Le Tourneau is a wonderful illustration of one who used his wealth wisely. Almost any newspaper will furnish abundant evidence of the wrong use of wealth.

Outline

The Responsibility of Stewardship

I. It Is a Divinely Imposed Responsibility
   A. We are God's children by creation, redemption, and sanctification.
   B. As a result our love for God should rule our entire life (v. 13).
   C. Even "the least," "the unrighteous mammon," is our trust from Him.

II. The Expression of This Responsibility — Christian Life

A. As "slaves" and "faithful" stewards we are to obey God's will in every particular, as God-pleasers. The Commandments, also the Second Table.

B. We are to renounce every form of mammonism (v. 13).

C. We are to count our heavenly blessings greatest. This attitude will cause us to put the proper estimate on wealth and enable us to use it rightly.

III. The Fruit of This Responsibility, a Full Life

A. Our service to God gives us peace of mind from a good conscience toward God.

B. We are benefactors of men. Rivers of living waters flow from us. The joy this gives.

C. We have God's promise that we shall come into "our own." The hope this promise gives us in the midst of life's problems.

San Francisco, Calif. ARTHUR NITZ

TENTH SUNDAY AFTER TRINITY

LUKE 4:23-32

The Text and Its Central Thought. — This text expresses a reaction to the first sermon which Jesus preached in the synagog at Nazareth. It happened on His first return visit to the old home town after His installation in the public ministry. His old neighbors, friends, and acquaintances were shocked when Jesus identified Himself as the Christ, prophesied by Isaiah, who was anointed "to preach the Gospel to the poor . . . heal the brokenhearted, etc." (vv. 18-21). This isn't what they had expected of their native son. They had expected Him to perform some of those mighty miracles for which He had become famous in Capernaum. Skeptical of His renowned healing powers, they sought confirmation and elaboration of His ability to heal bodily sickness, disease, and infirmity. Had Jesus complied with their wishes, He would perhaps have established the authenticity of an M. D. degree, but He would not have achieved the end result of His healing ministry — to get people to recognize His divine Sonship and the fact that He is the promised Savior who has come into the world to save that which was lost. Having rejected His Messianic claim, the people of Nazareth were not going to experience the satisfaction of seeing Jesus perform a few

miracles merely to gratify their earthly impulses or even to give them physical relief. Still Jesus wants to be their Savior. If He is to win their confidence at all, He must continue to appeal to their ears and not their eyes. So He cites two concrete examples from the Old Testament as warnings against unbelief. Israel had rejected the divine utterances of her prophets and consequently suffered the withdrawal of God's providential hand. A pagan widow, however, had turned in faith to Elijah and was saved; a pagan general, likewise, had turned in faith to Elisha and was cleansed. As the Savior relates these examples, it is as if He were pleading with the people of Nazareth to make an exception to the generally accepted rule, "No prophet is accepted in his own country." But the desired response does not materialize. The unbelief of the people refuses to be rebuked, and their darkened minds refuse to be enlightened. Their unbelief begets, as it usually does, hatred for the bearer of the Gospel, active hostility, even attempted assassination. At the same time the unbelievers who have succeeded in bringing Jesus to the brow of the hill cannot conclude their murderous designs. Jesus is always in complete control. In a miraculous manner He slips from their grasp and quietly, unhurriedly, escapes through the crowd. This dramatic action on the part of Jesus should have given the stubborn inhabitants of His home town something else to think about after His departure to rouse them from their unbelief. Did it?

The Day and Its Theme. — In the Gospel for the day, Luke 19:41-48, Jesus demonstrates the softness of His love when He weeps over Jerusalem because she has rejected Him, but He also demonstrates the hardness of His justice when He cleanses the Temple. The Epistle, 1 Cor. 12:1-11, emphasizes the diversity of gifts the Holy Spirit has given to believers, to be used not for selfish ends but "to profit withal," that the one soul-saving Gospel may be brought to bear on the hearts of men. The Introit, the Collect, and the Gradual expresses the plea of a humble, dependent child to the Father of all help and mercy to keep him safe from everyone and everything inimical to his faith, that would rob him of life everlasting. The Swedish lectionary suggests the theme "Wasted Opportunities." The day's theme puts purpose and goal into "Working Together," the monthly theme of *Parish Activities.*

The Goal and Purpose of the Sermon. — To impress the hearer with the unreasonableness of unbelief and expose its self-destructive character, as a warning to the hearer himself and to give him greater boldness to testify against every form of unbelief, that the loving Christ with His saving power may step in and be grasped by faith.

Sin and Its Fruits to Be Diagnosed and Remedied. — Unbelief is, in the final analysis, the only damnable sin, because it rejects Jesus, the only Savior from all sins, and hence must be clearly exposed and severely rebuked. Man's pride — thinking of himself more highly than he has a right to think, living purely for self, insisting on accepting nothing as truth unless it can be explained satisfactorily to his finite mind, etc. — is at the root of unbelief. Until a man is humbled, he cannot see Christ, much less come to Him.

Opportunities for Explicit Gospel. — Here we have a sample of Jesus' love extending itself, exhausting all possible means to persuade the unbeliever to turn believer. Vv. 18-21, which are pure Gospel, must be drawn into the sermon.

Illustrations. — There is dramatic impact in the text itself. The Gospel for the day. Modern examples of the unreasonableness of unbelief as manifested in Communism, Modernism, Judaism, Christian Science, etc.

Outline

Beware of Unbelief

I. Unbelief Is Unreasonable

A. It refuses to give the Gospel a fair hearing.

B. It ignores the warning voice of history.

C. It breeds unreasonable hatred and persecution.

D. Hence we must keep our minds and ears open to the voice of Jesus lest our hearts harden in unbelief; we must not be afraid to testify against unbelief; we must be prepared to expect unreasonable treatment from unbelievers.

II. Unbelief Is Damnable

A. It binds the blessing hand of Jesus.

B. It is spiritual suicide.

C. Hence the church must, besides rebuking unbelief, preach the Gospel patiently, lovingly, untiringly; for it is the only way to turn man from unbelief and destruction to faith and salvation. The individual witness-bearer, however, must be sure to cultivate his own faith lest, in preaching to others, he himself become a castaway.

St. Louis, Mo. ALVIN C. MACK

ELEVENTH SUNDAY AFTER TRINITY

MATT. 21:28-32

The Text and Its Central Thought. — In telling this parable, Jesus does not make us guess at its meaning and central thought. He Himself gives us the key to it when He says to the chief priests and elders (v. 31b): "Verily I say unto you that the publicans and the harlots go into the kingdom of God before you," and then applies this truth to them in v. 32. Jesus would make it very plain that true discipleship involves genuine faith in Jesus as Lord and Savior. It is not enough to recognize sin as something that offends God; sin must be repented of. It is not enough to know Jesus only intellectually as Savior; Jesus must be known in the heart and followed. It it not enough to acknowledge that there is forgiveness with God; forgiveness must be appropriated and appreciated. It is not enough with the mouth alone to accept Jesus as Lord; Jesus must be enthroned in the heart and permitted to rule there! Not mere hearing suffices, but the Word must also be done (Matt. 7:21; Rom. 2:13; James 1:22). It is not the mere use of pious words, good intentions, grand promises, that marks a Christian, but a complete surrender to God's will.

The Day and Its Theme. — Not only the Standard Gospel but also the Standard Epistle for the day demonstrate true and false religion, "True and False Righteousness." The Epistle shows true discipleship in action, while the Introit, the Gradual, and the Collect bow in complete submission before Christ Jesus, the Source of true righteousness.

The Goal and Purpose of the Sermon. — To activate the hearts of hearers, to enliven their faith. The sermon should be aimed at "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12), so that the whole congregation "work together" *(Parish Activity)* in His vineyard. The whole parable is aimed to build up a people that has been saved to serve.

Sin and Its Fruits, to Be Diagnosed and Remedied. — The sin of the second son, who said: "I go, sir, and went not," must be emphasized and revealed in all its shallow ugliness. We see it in the hundreds of confirmands who kneel at the altar, saying: "We go," but do not. We see it in the thousands of communicants approaching His Table with "We will," but do not. We see it in the many bridal couples who link hands before His altar, saying: "We will," but do not. Add to it the hundreds who sing: "What is the world to me," but make the world their one and all; or those who sing: "Take my life, and let it be Consecrated, Lord, to Thee," but deny Him even a little part of it. There

is no mistaking the vicious fruits of this sin. Its only remedy is patterned by the first son, who afterwards "repented and went."

Opportunities for Explicit Gospel. — Since the immediate parable refers to the way of life, can anyone miss the opportunity of pointing to this explicit Gospel message? The whole point of the parable rests upon the Lord's question: "Whether of them twain did the will of his father?" It must ring in John 6:40: "This is the will of Him that sent Me, that everyone which seeth the Son and believeth on Him, may have everlasting life."

Illustrations. — The repentance and complete turning of the first son is illustrated in the lives of such men as Zacchaeus, Paul, St. Augustine; while the second son has such followers as Felix, King Agrippa, and those described in Matt. 15:8 and v. 32 of the text.

Outline

True and False Discipleship

I. False Discipleship Illustrated by the Second Son in the Parable
   A. His "I will" was insincere, hypocritical.
   B. His later life was equally insincere — no repentance — impenitence cluttered with lame excuses and postponements.

II. True Discipleship Illustrated by the First Son in the Parable
   A. His "I will not" was open rebellion.
   B. His repentance was sincere and spelled itself out in "he went."

III. The Touchstone of True Discipleship: "Go work"
   A. It comes as an awakening to all who expect church and religion to do something for them.
   B. It comes as a privilege to all who understand that they have been saved to serve.

Tacoma, Wash. A. W. SCHELP

TWELFTH SUNDAY AFTER TRINITY

MATT. 12:33-37

The Text and Its Central Thought. — Matthew 12 relates the discussion which Jesus had with the Pharisees in Galilee in regard to Sabbath observance. These wicked and obstinate leaders had even gone so far as to tell the people that Jesus was in league with the devil. Jesus not only exposed the illogical conclusions to which these Pharisaic claims would lead but also issued a very serious and solemn warning to the Pharisees themselves because of the malicious use of their tongue in blaspheming the Holy Ghost.

The verse immediately preceding our text brings us the statement of Jesus regarding the sin against the Holy Ghost, which has often been discussed and has raised many questions, since Jesus states that this sin shall not be forgiven. Anyone who in the face of evidence and conviction deliberately and blasphemously and persistently uses his tongue against the Holy Ghost forfeits his salvation.

From these gross sins Jesus goes on to discuss other abuses of the tongue and using the illustration of trees and treasuries He points especially to the heart as the source of that which the tongue produces.

The Day and Its Theme. — This text was selected for the twelfth Sunday after Trinity in the Swedish Gospel Series of 1921. As one reads the Standard Gospel, Mark 7:31-37, for this same Sunday, the appropriateness of this choice becomes immediately apparent. Mark relates the healing of the man who had an impediment in his speech. The man's tongue was released, and he spoke plainly. Mark, however, also points to a misuse of the tongue in that same Gospel when he tells us how those who witnessed the healing used their tongues to spread the news even though Jesus specifically forbade them to do it.

The Introit for this Sunday also strikes a very relevant note as it voices the prayer: "Let them be ashamed and confounded that seek after my soul"; as well as the Psalm: "Let them be turned backward and put to confusion that desire my hurt." No one will ever know what anguish of heart has been caused by the wicked misuse of tongues. How many people can verify from their experience the truth of James 3:6: "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell."

Accordingly, this text fits also very well into the theme "Working Together" in the *Parish Activities* schedule for August. Where men

use the tongue slanderously and maliciously, there one will not expect to find much working together.

The Goal and Purpose of the Sermon. — The preacher must seek to bring the hearers to a realization of the serious nature of the sins of the tongue and emphasize that their chief concern must be with the condition of their heart, which is the source of the outward words and conduct.

Sin and Its Fruits, to Be Diagnosed and Remedied. — The sins of the tongue are so obviously condemned in this text that much emphasis in the sermon will be centered in them. But it would be a mistake simply to enumerate a number of "tongue" sins, e. g., cursing, swearing, slandering, defaming, lying, betraying, etc., and to overlook or to neglect to emphasize the two main points which Jesus makes in this text, namely, that wicked words come from a wicked heart (Matt. 15:18, 19), and that every word is so important that we are expected to give an account of the idle use of even one word. It will be the preacher's obligation to make all hearers feel the guilt which is theirs because all have a heart that has wickedness in it and which will thus also cause wickedness to proceed out of the mouth.

Opportunities for Explicit Gospel. — The Gospel emphasis must come as the term "good man" is explained. How can a man be good, or how can his heart be good, unless the goodness of Christ is present? The sinner must recognize that Jesus has also died for the sins of the tongue, yea, he must believe that Jesus has paid for all the sins of the heart also. When the Holy Spirit leads a heart to accept this atonement of Jesus for sin, such a heart becomes a good tree, a treasury of good thoughts and words, and the abundance (whether it be words or actions) that flows from such a heart will not be useless or malicious or corrupt "but that which is good to the use of edifying" (Eph. 4:29).

Good exegesis would not permit the preacher to interpret the expression "make the tree good" in v. 33 to refer to the work of sanctification by the Holy Ghost, because the verb "make" in this instance means "judge" or "regard." Jesus warns them not to continue to repeat their ridiculous mistake of making (judging or regarding) Him, the tree, evil (Beelzebub) but the fruit good (healing).

Illustrations. — It would be wise to use a number of Biblical illustrations (Pharisees, Judas, Ananias and Sapphira, Doeg, King Saul, etc.) to demonstrate how the tongue revealed the wickedness of the heart. On the other hand, the many wonderful statements of children of God (Noah, Abraham, Job, Daniel, Paul) show the love of God in these hearts as the source.

Outline

Introduction: Reference could be made to all the duplicity in man's dealing with man today in international affairs as well as in local communities. Yet always the true nature of an individual will eventually be revealed.

Out of the Abundance of the Heart the Mouth Speaketh

I. The Importance of the Heart as the Source of Our Speaking

A. The heart is the fountain (v. 34) and the treasury (v. 35) from which the words proceed.

B. It is folly to leave the heart wicked and expect good words (vv. 33, 34a).

C. As the Holy Ghost fills the heart with the goodness of God in Christ Jesus, the words will be good (v. 35a).

II. The Importance of the Mouth as the Evidence for Judgment

A. God takes notice of every idle word and demands an account (v. 36).

B. The nature of our words will be evidence for us or against us in the Judgment (v. 37).

Conclusion: Hymn 395:3.

Milwaukee, Wis. WALTER W. STUENKEL

THEOLOGICAL OBSERVER

THEOLOGICAL EDUCATION

The *Anglican Theological Review* (January 1955) offers an editorial on theological education by a prominent Episcopal clergyman which points out the advantages and disadvantages of theological training in his church. It may serve as a mirror reflecting our own standards and needs in ministerial training. The writer thinks that pastoral theology has come into its own and that its clinical training, counseling, group dynamics, and new Christian education are enabling young men to teach with enthusiasm and ideas. The Bible and liturgics are taught more helpfully than a generation ago. The general standard of learning among the clergy has been improved, but one suspects that fewer educated clergy have read and dug into the sources. Relatively few men master Greek and Hebrew and read the Bible and the Fathers with deep understanding. In that the colleges are partly to blame, for they leave the teaching of Greek to the first year of the seminary. Another source of weakness is the assignment of too many term papers and too much secondary reading. Secondary works are usually excellent, but the students do not know Origen, Augustine, Thomas Aquinas, Luther, and Calvin firsthand. Certain curricular fads, such as psychology of religion and history of religion, are now passé, but other subjects have taken their place. Both the old and the new ought to be kept, but kept in bounds. On the whole, theological education has become less academic and more religiously warm, since there is greater emphasis on personal devotion. More clergy engage in graduate study, but the seminaries are still unable to provide sufficient pastors for the rapidly growing church.

JOHN THEODORE MUELLER

SOME NOTES ON CLAUS HARMS

Who of us knows more about Claus Harms than that he published Ninety-five Theses? The *Evangelisch-Lutherische Kirchenzeitung* of February 1 carries an interesting article by Martin Schmidt on this renowned champion of Lutheranism in the first half of the last century, from which we cull a few particulars.

Claus Harms was born May 25, 1778, in Fahrstedt (located in Holstein). His father being a miller, the boy began learning the same trade. He seems to have been a God-fearing lad. His father died early, and instead of continuing to prepare for the work of a miller he became the hired hand of a farmer. The pastor of the village,

a rationalist, had given instruction to the gifted boy in Latin and Greek, and was disappointed when young Claus, who was eager for a life of immediate usefulness and independence and who dreaded the long years of preparation required in the field of theology (recommended by his tutor), turned to the career of an artisan or a farmer. When about 19 years old, he decided to prepare for the holy ministry after all. The decision, as he frankly and honestly says, was not due to profound religious considerations; he simply resolved to adopt a career which he believed more congenial. Studying at night, he had kept up a budding acquaintance with the classical languages and other learned subjects. When he applied for admission to a Latin school, he was put into Secunda, several years older than his classmates. After one and a half years he enrolled at the University of Kiel, were he pursued theology, not neglecting, however, to make occasional excursions into other fields. Here he read the famous *Reden ueber die Religion* of Schleiermacher, which gripped him on account of their warfare on the old bald rationalism. When he later read Schleiermacher's sermons, he saw to his deep regret that the man whom he considered his hero by no means offered him the pure Gospel of the divine Word. After Schleiermacher's death, it is interesting to note, Claus Harms received the call to become the successor of the renowned theologian as pastor of the *Dreifaltigkeitskirche* in Berlin, a call which he declined, considering it his duty to stay in Kiel, where he had become pastor and afterwards *Propst* (chief pastor). He likewise declined an honoring call to fill the position of Baltic-German Bishop in Petersburg.

After his ordination in 1806 he had soon become known as a preacher of great force and originality who was acquainted with life and made his discourses meaningful. He also had attained the reputation, dubious in many quarters, of being orthodox in the confessional meaning of the word, an enemy of the rationalism which was still rampant. When 1817 came and the tercentenary of the Reformation was to be observed, he conceived the idea of issuing Luther's Ninety-five Theses with ninety-five theses of his own which would tell his generation what it needed to ponder, just as Luther's had met the requirements of 1517. His publication was a manifesto rejecting the religion based on nothing but reason and conscience. It was a clarion call for the return to the message of divine revelation. A few of the theses ought to be quoted. The 75th, looking at the union of the Lutheran and Reformed churches, read: "Considering her a poor maiden, people would like to make the Lutheran Church rich through

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an advantageous marriage. By no means perform the ceremony over the remains of Luther. It will make him rise from the grave and then — woe to you!" Thesis 78 had this message: "If at the debate of Marburg, 1529, the body and blood of Christ were given with the bread and wine *(war Christi Leib und Blut im Brot und Wein)*, this is true in 1817." The theses of Harms were simple, but they brought out more forcefully than had been ever done before the contrast between the Gospel of the Scriptures and rationalistic shallowness and falsification. A formidable controversy followed their publication. We are told that 200 treatises, either attacking or defending them, appeared. At any rate the old truths were again brought before the public and studied.

Harms was of importance not only as a preacher and pastor and publisher of the theses of 1817, but also as an author. He wrote catechisms for the young, and he addressed the theological students in Kiel in discourses which were published as a book on pastoral theology. He knew how to approach both the learned and the unlearned. His death occurred February 1, 1855. The words of St. Paul in 2 Cor. 10:5 have appropriately been placed under his portrait "Bringing into captivity every thought to the obedience of Christ."

WILLIAM F. ARNDT

THE CHURCH AND THE CREEDS

The Listener is a weekly published by the British Broadcasting Corporation, London, England, and is well known because of its many thought-provoking articles. In the issue of February 24, 1955, Canon Charles Smyth, rector of St. Margaret's, Westminster, publishes his third installment on the "Case for the Established Church," in particular, on the English union of church and state. The entire article is fraught with worthwhile thoughts, but the paragraph on the church and the state, with proper distinctions, may be applied to churches also outside Anglicanism. The writer says: "When, in the Prayer Book debates of 1928, a member of the House of Commons declared that if our church 'is to be the Church of England, it must teach the faith of the people of England' and must 'bring the doctrines of the Church of England into accord with the doctrine of the people,' the remark was as absurd as the suggestion, which crops up from time to time, that the Church of England should rewrite the Creeds in order to bring them into line with 'modern thought'; for, without going into any awkward questions as to the finality or even the modernity of 'modern thought,' the Creeds of the Universal Church are no more the private property of the

Church of England than the Church of England itself is the private property of the English people. The Church of England does not belong to England: it belongs to God, who in His divine providence uses it to serve His will for the people of England." — The following remark goes far to explain British thinking: "If you happen to attend or to officiate at a christening in the Crypt Chapel of the House of Commons, you will discover that the only form of service provided is the Baptism service from the 1928 Prayer Book, which the House of Commons rejected. . . . No doubt, all this is very illogical and typically English, but it works."

JOHN THEODORE MUELLER

STEWARDSHIP — ROMAN, CALVINISTIC, LUTHERAN

Under this heading the *Lutheran Quarterly* (February 1955) suggests to Lutherans a restudy of Christian stewardship from the point of view of the Gospel. In view of the Roman doctrine of salvation through works there has been a tendency in Lutheran areas to treat good works as "something extra, beyond the norm." That is the one doctrinal handicap in this matter. The other is the Calvinistic heritage which Lutherans have taken over in pushing the practice of stewardship. In this conception of Christian stewardship God is the Owner of all things, and the believer as God's steward is "under legal contract, subject to legal conditions." But this legalistic conception of stewardship lacks spiritual qualities, such as joy, freedom, and sincerity. Besides, like that of the scribes and Pharisees of Jesus' day, it nurtures hypocrisy. For the stewardship of His followers Jesus demanded a righteousness that exceeds. Christian stewardship in terms of the Gospel is the living of the life of the redeemed with all faithfulness and devotion. It is the use of every gift and talent not for sin, or selfishly for self, but for the service of fellow men and the blessing of the Kingdom. It is free, enthusiastic, generous. To be sure, "we are bought with a price, and we are not our own," even as a child is not its own. Yet since we are redeemed, we do not give to God a small part of what is really His own, keeping the rest for ourselves, but we truly, thankfully, gladly, really give to God what is ours to give as His children. "Thus our whole Christian life is a faithful stewardship in the Gospel, as we live under our Redeemer Christ in his kingdom and serve him." The writer does not condemn the presentation of stewardship duty as something that God wills. But in accord with the essence of Lutheranism he very correctly puts the whole question of stewardship into the Gospel as a fruit of justification.

JOHN THEODORE MUELLER

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Jerusalem. — French archaeologist Jean Perrot has discovered at Beersheba in southern Israel the remains of what is believed to be an idolatrous shrine denounced by the Prophet Amos (Amos 5:5), it was announced here by Israeli Department of Antiquities. Diggers working at the site unearthed a large quantity of Iron Age figurines which definitely date the building as of the era of the early Jewish Kingdom, the department said. It added that indications of an even earlier civilization were found under the structure.

Professor Perrot was quoted as saying he is hopeful continued digging may unearth the sanctuary of Abraham, mentioned repeatedly in Genesis, which he believes is at the same site.

Bayreuth, Germany. — Dr. Hermann Dietzfelbinger, 47, director of the Nuremberg Preachers' Seminary, was named new Lutheran Bishop of Bavaria. He succeeds Bishop Hans Meiser of Munich, who retired on May 1. Dr. Dietzfelbinger was elected by the synod of the Evangelical Lutheran Church of Bavaria at a meeting here. He is vice-president of the synod.

Chicago. — The third assembly of the Lutheran World Federation will be held August 16—25, 1957, at Minneapolis, Minn., it was announced here by the executive committee of the National Lutheran Council. The council had been assigned the task of selecting the assembly city and dates by the executive committee of the Lutheran World Federation when it met at Vienna, Austria, last February. The Council's executive committee held its semiannual meeting here.

Theme for the assembly, selected at the Vienna meeting, will be "Free and One Through Christ Alone."

Some 275 official delegates and 100 official visitors from member as well as 100 from nonmember churches all over the world are expected to attend the Minneapolis assembly. There also will be about 25 official visitors from denominational and interdenominational bodies and representatives from youth groups.

ITEMS FROM NATIONAL LUTHERAN COUNCIL NEWS BUREAU

Berlin. — Bishop Hanns Lilje of Hannover was elected chairman of the United Evangelical Lutheran Church in Germany (VELKD) at the annual meeting of its synod in Weimar in the Soviet Zone. Bishop Lilje succeeds Bishop Hans Meiser of Munich, 74, who retired May 1 after 22 years as head of the Lutheran Church in Bavaria.

Bishop Meiser has been chairman of VELKD since it was organized on December 31, 1948.

One of Germany's outstanding church leaders, Bishop Lilje is president of the Lutheran World Federation, to which post he was named in 1952; vice-chairman of the Council of the Evangelical Church in Germany (EKID), a federation of Lutheran, Reformed, and United churches; and a member of the policy-making central committee of the World Council of Churches.

Ten of the thirteen territorial Lutheran churches in Germany are members of VELKD, including the churches of Bavaria, Mecklenburg, Hannover, Schleswig-Holstein, Hamburg, Braunschweig, Thuringia, Saxony, Schaumburg-Lippe, and Luebeck. Together they have a membership of nearly 18,000,000.

Geneva, Switzerland. — Lutheran Christians throughout the world number a minimum total of 69,362,978, according to statistics compiled by the Lutheran World Federation at its headquarters here. The figure covers about 120 church and mission groups in nearly 50 countries, it was reported by Dr. Carl E. Lund-Quist, executive secretary of the federation, who said the estimates were based on the most recent data available in January of this year.

Of the total, he added, 47,864,406 are members of the 56 church bodies in 29 countries that are affiliated with the LWF; 929,724 compose groups in close working relationship with the federation; 5,338,848 belong to other Lutheran churches and groups; and 15,230,000 are members of Union Churches in Germany.

Dr. Lund-Quist stressed that the statistics represent the minimum baptized membership of world Lutheranism. He pointed out that they do not include figures for the Lutheran population in countries where no organized Lutheran Church exists. No attempt was made, he said, to estimate the membership of a number of small Lutheran congregations, such as in Belgium or Mexico, or of the Lutherans in German or Scandinavian congregations in foreign countries. He added also that no information was available on a few Lutheran missions and on Lutheran groups "formerly known to exist in territories with which we are now no longer in communication."

On the basis of the statistics, the LWF estimates that Lutherans constitute nearly three per cent of a world population of 2,499,000,000, about one third of world Protestantism's 207 million, above 18 per

cent of non-Roman Christianity's 379 millions, and about 10 per cent of Christendom's 692,400,000.

Dr. Lund-Quist noted that the membership of the LWF represents nearly 90 per cent of Lutheran Church membership and nearly 70 per cent of world Lutheranism.

More than half the total number of Lutherans are concentrated in Germany, birthplace of the Reformation. Ten member church bodies of the United Evangelical Lutheran Church of Germany (VELKD) have a combined membership of 17,795,072, eleven German Union churches have 15,897,000 Lutherans, and six other groups have 3,053,000, making a total of 36,745,072.

Sweden is credited with 7,000,000 Lutherans, the United States and Canada with 6,970,987, Denmark with 4,156,500, Finland with 4,007,920, and Norway with 3,155,232.

Uppsala, Sweden. — An alarming lack of interest in theological studies was highlighted by statistics published here by the University of Uppsala, chief site of ministerial education in Sweden. The university pointed out that in 1931 twelve per cent of the total student body studied theology as compared with only four per cent in 1954. Only 286 young people were enrolled in the theological seminary out of 6,359 students in all schools of Uppsala University.

The apparent lack of interest among Swedish youth for the study of theology is further underlined by the fact that more scholarships have been offered to students of theology than to the students in any other field. "Almost every second theology student is here on a scholarship, while in the other schools the ratio is about 60 to 1," the university reported.

The dearth of students in the divinity school becomes the more alarming when viewed against the general shortage of trained ministers in the Church of Sweden, the university bulletin added. It pointed out that the lack of ministers recently caused the Swedish government to suggest that 200 pastoral posts could be cut from the state church's budget in order to achieve savings. However, if this were done, the size of some Swedish pastorates would increase to the point where some pastors would be in charge of up to 45,000 members. The church has pointed out that the size of a congregation served by one pastor "should never exceed 20,000 members."

"Even this number is much too large, but it is dictated by the shortage of trained ministers," the Church of Sweden declared.

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BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

DIE WELT DES ALTEN TESTAMENTS. By Martin Noth. Berlin: Alfred Toepelmann, 1953. 314 pages. Cloth. DM 20,50.

In the study of the Old Testament there are a number of standard areas within which many major works are written. These areas include introduction to the Old Testament, history of Israel, theology of the Old Testament. A theologian needs at least one volume in each of these fields; there is hardly a single volume available that covers all three.

In addition, there are a number of important related areas to which the student of the Old Testament must devote himself. Here one might mention the geography of Palestine, Old Testament archaeology, the history of the ancient Orient, the text of the Old Testament. Each of these related areas in turn requires a book to provide the student with background material.

Noth's *World of the Old Testament* performs a valuable service for the student in these related areas. It surveys in one volume the important fields of Old Testament geography, archaeology, Oriental history, and textual transmission. First published in 1940, this comprehensive work has recently (1953) appeared in a second edition, which takes cognizance of the latest literature in each field.

In the first section eighty pages are devoted to the geography of the Holy Land. Because Arabic is the language that has been spoken for so many centuries in Palestine, Arabic names (in Latin transliteration) are used to designate places, rivers, mountains, etc. The name Palestine is derived from the name of the Philistine people who occupied the coastal plains southwest of Judaea. The name Canaan means "The Land of Purple," so-called after the purple snail which the Phoenicians used for dyes.

This first section includes many items that throw significant light on life in Palestine today, e. g., the country's sub-tropical climate with a rainy winter and a rainless summer; the country's lack of minerals, which explains why mineral-rich Edom was so valuable to the Israelites; the country's division into (1) desert areas, of which fewer than 50% have vegetation and which are inhabited by Bedouins, and (2) steppes, of which more than 50% have vegetation and which are inhabited by peasants.

There are some features in this section that are more suited to the German than the American reader. Comparisons are made with spaces and distances which are familiar to a European; e. g., Palestine under the

British mandate is described as slightly smaller than Belgium; the middle section of West Jordan is ca. 70 kilometers wide; the highway eastward from Jerusalem drops 1000 meters before it reaches the city of Jericho; the temperatures in Palestine are listed in centigrade. But the advantages more than compensate for these limitations.

Part II devotes about sixty pages to the archaeology of Palestine. Amateur interest in archaeology is traced back to the pilgrims who came to the Holy Land and sought the landmarks that are referred to in the Old and New Testaments. Professional archaeologists, like Flinders Petrie and W. F. Albright, use as their major criteria the study of ceramics and the investigation of the various strata of earth, sand, and debris that have covered ancient sites. On the basis of such researches a series of ten archaeological periods have been discerned in the history of Palestine. Each period is characterized by certain features which enable the archaeologist to distinguish it from other periods.

The fact that in ancient Palestine sun-dried clay rather than kiln-baked brick was used in most building projects explains how a series of walls, temples, or palaces could be built, the one right on top of the other. Besides digging, the archaeologist is engaged in a constant search for evidence on the surface of the ground. Among other things he has discovered important information about houses, water supply, eating and sleeping facilities, farming equipment, weaving and dyeing facilities. He has been able to show that glassware was not used before the Roman period and that the system of barter was used long after money came into circulation.

The third major section (ca. 100 pages) surveys the lands and peoples in the ancient Orient with whom the people of Israel came into close contact. The areas that are treated here include Egypt, Mesopotamia, Asia Minor, South Arabia, and Syria. Separate chapters are devoted to the geography of these lands together with their means of communication with one another, the distinguishing features of their civilizations as they are becoming known through research, the types of writing which they used including signs and alphabets, and the various languages which they spoke from the Semitic group to the Indo-European and other unclassifiable branches.

Two chapters are devoted to the outstanding nations of the ancient Orient and the political regimes which they established. These included the Egyptians, Sumerians, Akkadians, Babylonians, Assyrians, Chaldeans, Persians, Hittites, Aramaeans, and Philistines. In another chapter on chronology attention is called to the king lists, eponym records, synchronized documents, and astronomical data, on which the important dates of antiquity are largely based. A summary of the main historical developments with a review of pertinent dates is also included.

In treating the Oriental religions Noth points out that a great goddess with a youthful consort appears in almost all of them (Ishtar and Tammuz in Babylon; Isis and Osiris in Egypt). In addition, there are astral

deities and deities associated with persons and places, especially with cities. Most deities are pictured in human form. Worship consists of bringing the deity an offering of food and drink. The texts of Ras Shamra have provided important background material for the religion of the Canaanites. Contrary to some earlier views the author argues that the religion of Persia did not have a great influence on the Old Testament.

Part IV (50 pages) has to do with the text of the Old Testament and its transmission. Because the Old Testament is the Bible for both Jew and Christian, the sacred text was transmitted not only in the synagog, but also in the church. In the synagog the Masoretes of the 9th and 10th centuries (esp. Ben Asher) were responsible for preserving the Hebrew text that has come down to us. That their text is quite reliable was shown in 1947 by the discovery of the Dead Sea Scrolls, which in large measure support the Masoretic readings. The synagog also sponsored Aramaic and Greek translations of the sacred text.

In the first centuries the Christian Church did not use the Hebrew text of the Old Testament but borrowed the Jewish translation known as the Septuagint. This version has come down to us in three well-known codices, the Vaticanus, the Sinaiticus, and the Alexandrinus, all written in the 4th century A. D. or later. But there were also various national churches in the East which prepared their own translations of the Old Testament, namely, the Syriac, Armenian, Gothic, Arabic, Coptic, and Ethiopic versions. In the Roman Church the Old Latin and the Vulgate translations took a dominant position. A review of principles and suggested techniques that are to be followed in studying textual criticism concludes the last part of the book.

One of the most commendable features of this work is the excellent bibliographical material which it includes. Suggested literature is cited not in footnotes, nor at the end of the book, but within the text of each chapter. Every area is covered by the best works that are available in the three main European languages. As a source book for four important areas of Biblical research the *World of the Old Testament* is an exceedingly desirable volume. ALFRED VON ROHR SAUER

THE LIFE AND MINISTRY OF JESUS. By Vincent Taylor. New York: Abingdon Press, 1955. 228 pages, plus index of Scripture passages. Cloth. $3.00.

The chief significance of this volume lies in the fact that it evidences a new interest in attempting to write *lives* of Jesus. This was thought to be an utterly impossible task for many years after Albert Schweitzer wrote his *The Quest of the Historical Jesus.* Even certain Roman Catholic scholars seemed for much too long a time to accept Lagrande's dictum: "The four Gospels form the only *Life of Jesus* which can be written; all we have to do is to understand them."

Professor Taylor of Wesley College, Leeds, England, is a leading form critic. Despite this fact he goes about constructing a chronological life of Jesus, following the Markan outline. It is fortunate that he does not accept the extreme conclusions of many form critics. This makes it possible for him to consider the Jesus of history and the Christ of faith as inseparable parts of the same story.

The reader can only rejoice when he discovers that the author is ready to allow a high degree of reliability to the Synoptics. At the same time one is saddened by Professor Taylor's reluctance to accept many of the miracle accounts for what they say. He takes the view, for example, that Jairus' daughter "was aroused from a state of trance or coma" (p. 110). In a footnote on the same page he suggests that the story of the young man at Nain "may be a case of premature burial." This can only mean that he does not quite accept the Christ of faith, probably because he is too much concerned about "modern man" and his so-called scientific outlook.

It will be a happy day when New Testament scholarship is finally extricated by the Holy Spirit from the morass of its own excesses. Then this field of endeavor will once more come under the rule of Him who is both Alpha and Omega, the Beginning and the End of all letters. This book appears to be a half-way station on that path.

MARTIN H. SCHARLEMANN

INTRODUCTION TO RELIGION. By Winston L. King. New York: Harper and Brothers, 1954. xvi and 563 pages. Cloth. $6.00.

Sanity, objectivity, thorough organization, clarity, and comprehensiveness are the outstanding characteristics of this useful compendium. The author is a Congregationalist, a graduate of Andover-Newton, an S. T. M. and Ph. D. of Harvard, an ex-chaplain, and presently a faculty member and dean of the chapel at Grinnell College. Paraphrasing Erich Fromm, he defines his subject as "any system of thought and action shared by a group which gives the individual a frame of cosmic orientation and an Object of devotion" (p. 73). His purpose is "to observe religion as it functions in its many variant forms," while keeping "continually in mind that religion is one as well as many," and to "interpret the meaning and assess the worth and importance of religious ideas and practices," while keeping "such interpretations tied closely to the specific and concrete forms of actual religious life" (p. vii). His first part addresses itself to the question "What is religion?" The answer is given in terms of the unity of religions and of religious differences. Part II discusses "religion as social pattern," in terms of religion and human communities, religious-natural groups from the family to the nation, and ritual development. Part III describes "religion as salvation," differentiated in three classic patterns: Works (law, sacrament, and morality), devotion (faith and love), and knowledge (mystical insight). Part IV takes up "religion as question and answer"

about four basic issues: Whence do we come? With what or whom have we to do? What is man and whither is he bound? Why do men suffer? A final chapter on "Religions and Religion in the Modern World" is followed by a five-page glossary of "less familiar" terms, 39 pages of selected bibliography, judiciously annotated, and a subject index. Here and there one could quarrel with the author's presentation, for example, his oversimplification of the issues at the Council of Nicaea in order to have "a classic example of . . . meticulous and fanatical dotting of creedal i's" (p. 93), his implication that the point of the Lutheran Reformation was opposition to what the Reformers "called Roman autocracy and tyranny in church rule, typified by its hierarchical organization" (p. 199), his one-sided definition of sacramental religion as in its nature "salvation by works" (p. 263), his inadequately differentiated bracketing of faith and love (ch. XXII), or his assertion as historical fact that "Luther once threw a bottle of ink at Satan" (p. 458). Nevertheless *Introduction to Religion* is, in this reviewer's opinion, the best book in its field currently available in English. ARTHUR CARL PIEPKORN

THE PROTESTANT CREDO. Edited by Vergilius Ferm. New York: Philosophical Library, 1953. xi and 241 pages. Cloth. $5.00.

The value of this book is twofold: it presents to the reader the best living liberal theologians in America, and by their pen the best that liberal theology has to offer. In his Preface Dr. Ferm, Compton Professor and Chairman of the Philosophy Department in the College of Wooster, stresses the guidelines followed by the ten learned contributors — Atkins of Auburn; Moehlman of Colgate-Rochester; McConnell, late liberal bishop of the Methodist Church; Enslin of Crozer; McNeill of Union; Bennet of Union; Buckler of Oberlin; Wieman of Chicago; Ross of Southern California, and himself — who are "liberal but not radical." Here is a book which the student of modern religious liberalism dare not miss, for it shows him whither liberalism, which rejects both fundamentalism and neo-orthodoxy, is drifting. It proves, too, that in spite of all attempts to the contrary, liberal Protestantism has no credo. If there is one, it may be this, that "Protestant Protestantism" must protest against every form of Catholicism outside as well as within the Roman Catholic Church. This means ultimately that liberal Protestantism dare not recognize any authority beyond the subjective conviction of the individual church member. There is not a dull page in the book, but neither is there one that spells a certain hope to the reader. Of great value are the biographical sketches that precede each essay. JOHN THEODORE MUELLER

GRUNDRISS DER KIRCHENGESCHICHTE. By Kurt Dietrich Schmidt. Göttingen: Vandenhoeck & Ruprecht, 1954. 599 pages. Cloth. DM 22,00.

Kurt Dietrich Schmidt's treatment of the history of the church is divided into four major parts: the history of the church in the area of

the Hellenistic-Roman culture; the era of the supremacy of the Roman Catholic Church in the area of the Germanic-Romance peoples; the history of the church in the Reformation era and the period of the Counter Reformation; and the history of the church in the era of individualism and secularism (1648—1954). Each section is introduced with a discussion of the unique characteristics and the chief problems of the era. In a broad treatment of church history such chapters are extremely valuable; they make the recital of names and dates and controversies more meaningful.

The four sections have a general introduction. Schmidt begins with his definition of church history: *"Die Kirchengeschichte bildet einen unaufgebbaren Bestandteil der Theologie; denn sie ist nichts weniger als die Geschichte des in der Welt fortwirkenden Christus"* (p. 1). Church history is occupied with the time between Christ's first coming and His second coming. The church is hidden; the history of the church is the history of the hidden Christ. The author safeguards himself against a double interpretation of church history as secular-profane and spiritual. For all that, he says, the church historian must be ready to render judgments.

The first period treated by Schmidt calls for an examination of the inner resources of Christianity and how it became the religion of the Roman Empire. The impact of the Germanic tribes and the spread of Christianity as a universal culture constitute the chief problems of the second period. During the third period the essence of the Reformation and the relationships between theological systems stand out as the chief problems. Secularization and individualism are those of the modern era. Throughout the author is concerned with questions of periodication and organization.

It would be unjust to chide him for adopting the organization that he did. The author of a work of this kind must use his own judgment for including some topics and omitting others. Selection is his prerogative. Schmidt's judgments are usually very sound.

The literature that is cited is highly selective; mainly works in German are given. Nevertheless the bibliographies and his discussion of authorities are valuable.

The chief value of the work is its systematization and reduction of the vast material of this branch of theology. The theologian must have a clear overview of the field of church history. Dr. Schmidt has provided such an overview. The theologian "der nicht speziell Kirchengeschichtler ist" needs help to gain this general comprehension. New interpretations and research findings need to be summarized for him. To meet these needs Schmidt's *Grundriss* is recommended to every pastor who reads German.

CARL S. MEYER

MARTIN LUTHER, REFORMER OF THE CHURCH. By Alfred Th. Jørgensen; translated by Ronald M. Jensen. Minneapolis: Augsburg Publishing House, 1953. xii and 225 pages. Cloth. $3.00.

The Augsburg Publishing House deserves a vote of thanks for having given this fine fruit of recent Luther research in so excellent a translation to Lutherans in English-speaking countries. Originally written for Lutherans in Denmark under the title *Martin Luther, Kirkens Reformator* (1946), the biography is no less useful for Lutherans and non-Lutherans in other lands. The eleven chapters describe religion and society about 1500, Luther's childhood and youth, the period of transition, the beginning of the Reformation, Worms and the Wartburg, Luther as an organizer of the church, Luther's view of the social estates, Luther as a fighter and family man, the growth of the evangelical church, the spread of the Reformation, especially in Scandinavia, and the closing years of Luther's life. In an appended appeal, "Four Hundred Years Later," the author asks the Lutheran Church today to recognize Luther both as teacher and guide. Dr. Jørgensen was born in Denmark in 1897 and died there in 1953. He was a member of the executive committee of the Lutheran World Federation from its beginning until 1952. Educational institutions throughout Europe awarded him seventeen academic honors.

JOHN THEODORE MUELLER

A SOBER FAITH: RELIGION AND ALCOHOLICS ANONYMOUS. By G. Aiken Taylor. New York: The Macmillan Company, 1953. ix and 108 pages. Cloth. $2.00.

The Protestant clergyman-author of this book portrays the parallels between the Christian religion and the program of Alcoholics Anonymous. He points out that AA is no religion, that it does not pretend to be an adequate substitute for it, and that it merely attempts to apply the psychology of religious experience to the problem of the alcoholic. In some respects AA is a shadow of what religion calls substance.

AA is a broadly stated program of twelve "principles of action," varyingly interpreted by its adherents, which progresses through three stages in the diagnosis, treatment, and preservation of the alcoholic.

In the first stage, while carefully soft-pedaling any religious implications in the program, AA endeavors to lead the alcoholic to recognize his own utter helplessness, to visualize God as his only Help in his extremity, to trust Him implicitly for guidance and assistance, and to surrender self to His will for restoration to sanity.

The program calls for a "fearless moral inventory" in which the alcoholic admits to God, to himself, and to others "the exact nature" of his wrongs and humbly asks God to remove "all these defects of character." This personal inventory is repeated as often as the individual situation requires, and it must be followed by efforts to make direct amends to all persons injured by the alcoholic.

The stage of preservation for the alcoholic includes a continuing personal inventory, prayer for the knowledge of God's will "and the power to carry that out," meditation "to improve conscious contact with God," participation in a program of carrying the message of AA to other alcoholics.

Points of difference between this program of AA and the Christian religion, according to the author, are:

1. AA deals only with the present life. It does not consider the hereafter.

2. AA admits that people are imperfect but does not relate this imperfection to an ultimate Norm and Authority. AA has nothing to say about the forgiveness of sins.

3. "AA needs to realize that the Scriptures, the Sacraments, and the Sabbath [i. e., worship] are not trivial."

4. AA does not identify the Supreme Being as the Father of Our Lord Jesus Christ.

5. AA appeals to man's "religious instinct" without realizing that "Reason's fuzzy picture of God is brought sharply into focus only in Jesus Christ."

Despite these differences, AA and Christianity proceed along parallel lines in many respects, Dr. Taylor maintains. Much of AA's success with its members he attributes to the fact that most of them come from a Christian background and unconsciously supply from their religious knowledge what is lacking in the program and that through the help they have received in their experiences with alcohol they return ultimately to active life in a congregation and make a satisfying adjustment in their lives. Failures to abstain fully from alcohol usually are found among those who do not add Christian concepts and influences to this program. AA and the Christian churches can mutually profit from a better understanding of each other's program.

The book is fascinatingly written and presents a clear and incisive analysis of the problem of the alcoholic. It should be found on the shelves of every pastor against the day when, sooner or later in his ministry, he will have to come to grips with alcoholism among his members.

JULIUS W. ACKER

GOD AND THE UNCONSCIOUS. By Victor White. Chicago: Henry Regnery Company, 1953. 266 pages. Cloth. $4.00.

Very little has been written in an attempt to promote a meeting between psychological thought and Christian theology. The author is a Roman Catholic who because he himself has undergone psychoanalytic treatment and because of his own researches into Jung's psychology is qualified to discuss Jung's brand of psychoanalysis from the Roman

Catholic point of view. This book is stimulating for those who are interested in the problem of psychology and religion. While the material is, of course, Roman Catholic, the method and questions raised provide some springboards for a Lutheran attempt for some kind of *rapprochement* between the two disciplines. K. H. BREIMEIER

THE PURE IN HEART: A STUDY IN CHRISTIAN SANCTITY. By W. E. Sangster. New York: Abingdon Press, 1954. 254 pages. Cloth. $4.50.

W. E. Sangster is minister of Westminster Central Hall, noted Methodist preaching center in London.

The Pure in Heart is a history of the growth and development of the concept of holiness. In the introduction the author offers as the best way to approach the study of holiness: "To gaze steadily and long at those in whom, by general consent, this quality appears." Holiness, then, will not be repelling but fascinating and awful.

In four major divisions the author answers four questions: (1) How did man become aware of the holy and how did his longing for holiness grow? (2) What tests have been shaped through the centuries to decide who were heroic in virtue? (3) What is a saint really like? (4) How did he become such?

The author writes with profound sense when he explains that "holiness" is more than being "absolutely good." Rather the "numinous" is the chief element of holiness. Correct also is the reference to Rudolf Otto, who states that the mental state of the numinous is perfectly *"sui generis."* Surely it lives in the Hebrew *qadosh,* the Greek *hagios,* and the Latin *sacer.*

In his development of the concept of holiness in primitive man the author freely quotes from Otto, calling attention to the latter's criticism of Schleiermacher's "feeling of dependence."

Sangster speaks of the numinous as objective and outside of self. "Primitive man knew an unearthly dread — it was shuddering, eerie, and awful — the realm of *mana* and *tabu.*" But when he maintains that "the sublimest adoration of the saint is but the long refinement of that early awe," the author is certainly presenting his readers with a precipitate that does not take into consideration elements that no primitive religion could inject into the test tube. Even today the unregenerate Iambi people of Tanganyika manifest this dread, this eerie, awful awareness of a numen, but one fails to recognize anything like sublime adoration. Nor did the saints of the Old Testament economy or those of the Christian era arrive at their sainthood as a result of a refining cultural process.

Canonization in the Roman and Eastern churches is explained. In Protestantism, Sangster holds, the saint is undefined; both the history and the theology of Protestantism is at variance with the saint-making process. "Saints flourish most happily within the rigid framework of the [Roman] Catholic dogma."

Interesting to the student of hagiography is the third section of the book in which the author tries to present a "portrait" of a saint. Making what seems to be somewhat of an exaggerated claim, he maintains that the distinctiveness of the saints transcends all time, all national barriers, and all denominational barriers.

In the final section of his history of sanctity the author shows how the saints achieved sainthood. The author asks, "Does faith come of some great act of will?" In reply he states, "It cannot be denied that there *is* a will to believe." In his elaboration of this assertion the author writes some convincing words: "Faith is always something that acts." But is it not true that the "will" to believe is faith? And is not faith in its entirety a gift of God?

There is much helpful and edifying matter in the book, and on that score alone it deserves a wide circle of readers.

PHILIP J. SCHROEDER

LUTHERAN WORLD MISSIONS. Edited by Andrew S. Burgess. Minneapolis: Augsburg Publishing House, c. 1954. 277 pages. Paper. $3.50.

In 1926 Dr. George Drach edited an historical survey of American Lutheran foreign missions called *Our Church Abroad.* Since that time many changes have taken place in Lutheran enterprises overseas; the present title brings the student of missions up to date on these changes. American Lutheran work in all areas of activity in the world is very well covered. Dr. Burgess has permitted each Lutheran Synod or sending society to edit its own chapter, and so we find the Missouri Synod section (34 pages) prepared by Dr. O. H. Schmidt, and the Wisconsin Synod section (five pages) prepared by the Rev. A. L. Mennicke. The work of the Synodical Conference in Nigeria is covered in these two sections.

In addition to the longer sections describing the work of the Lutherans of North America, Dr. Burgess uses twelve pages of tables to show the work of all Lutheran sending bodies, including those of Europe. This list includes the countries in which work is done, by which sending body, the date work was established, the number of missionaries, the number of baptized members, and the annual expenditures. A summary shows that there are 2,735 Lutheran missionaries and 2,420,114 baptized members belonging to the churches established by these sending bodies. A directory gives names and addresses of all American boards.

The book is complete with a bibliography of American Lutheran mission books and a detailed index.

We find the information accurate and up to date. It is just the thing for any Bible class, youth league, women's group, or voters' assembly, wishing to make a study of Lutheran work overseas. The book should be purchased for the congregation's reference library and for the local public library. Although the binding is of paper, it is durable enough for ordinary purposes.

E. C. ZIMMERMANN

THE CEASELESS QUEST. By Victor E. Beck. Rock Island: Augustana Book Concern, 1954. 86 pages. Cloth. $1.75.

This book of devotional messages contains much that will edify. Many of the thoughts presented were derived from sermons delivered by the author in the course of his ministry. The author's vocabulary is contemporary, but he never becomes slangy. He presents Law as well as Gospel and distinguishes between the two, though he also does much moralizing. WALTER E. BUSZIN

RICHES OF THE KINGDOM. By Grace Noll Crowell. New York: Abingdon Press, 1954. 126 pages. Cloth. $1.75.

This is a book of devotions for women. Mrs. Crowell has a good literary style and refuses to become unduly sentimental even in her poetry. Her thoughts are lofty and never banal. She has been elected one of the ten outstanding women of America and was also the American Mother for 1938. WALTER E. BUSZIN

OUR SONGS OF PRAISE. Compiled and edited by Edward W. Klammer; harmonizations prepared by Paul G. Bunjes. St. Louis: Concordia Publishing House, 1954. 168 pages. Cloth. $2.95.

While a children's edition of this collection, which includes only the text and the notes to be sung, has been available for some months, the present edition provides accompaniments prepared by Prof. Paul Bunjes of River Forest, Ill. These are not ordinary accompaniments; on the contrary, they vary according to the character of the individual song and were expertly prepared by a man who is thoroughly at home in the field of musical theory and composition. The present volume is excellent for the church, the parish school, and the home. It is a good volume for the Sunday school; not a few non-Lutheran churches, realizing that it is of supreme importance that children learn only good songs and hymns, have purchased this collection for their Sunday schools. We recommend it for such use to our own parishes. WALTER E. BUSZIN

WAYS TO PSYCHIC HEALTH. By Alphonse Maeder. New York: Charles Scribner's Sons. 200 pages. Cloth. $3.50.

What is different about this book is that it is a description of therapy itself rather than a case history or theoretical discussion of syndromes. Dr. Maeder is a German psychiatrist who has been practicing from the earliest days of this branch of medicine. This book is based on some of his personal observations and findings in brief or short psychotherapy. It is fascinating to follow along with him as he explores the mind and as he resolves the difficulty. It is an unusual book in that it takes one inside the mind of the psychiatrist as well as inside the mind of the patient. Maeder makes much use of religion in his work. This book will be read with profit by anyone who is interested in comparing his own counseling techniques with those of an expert. K. H. BREIMEIER

NURSE, PASTOR, AND PATIENT. By Granger Westberg. Rock Island, Ill.: Augustana Press, 1955. Cloth. $1.00.

Written for the Christian nurse, this little volume is a practical guide to the more psychological ministrations of the nursing profession. Westberg is a Lutheran clergyman who was a pioneer in clinical work and who is now at the University of Chicago clinics. Nurses will appreciate the positive tone and practical approach of the book. It contains suggestions, among others, toward assisting the pastor in his hospital calling. There are short prayers at the end which may be used for special occasions. Pastors might very well wish to give this book to young women of their congregations who are entering the nursing profession.

K. H. BREIMEIER

CHRISTIAN VOCATION: STUDIES IN FAITH AND WORK. By W. R. Forrester. New York: Charles Scribner's Sons, 1953. 223 pages. Cloth. $3.00.

A Scottish theologian herewith presents unusually stimulating discussions of the Christian calling. The style is leisurely and witty, indicating the origin of much of the material as lectures in the University of Edinburgh. The author makes an earnest effort to search out the origins of the doctrine of the calling in the Old and New Testaments and is remarkably successful in depicting the two poles of the concept as call by God and calling to God. The latter focus enables the author to assert: "The ministry is the vocation of vocations, not because of any sacerdotal privilege, but because it is the representative calling, the minister is 'the parson,' set apart from the market-place to be the unique and representative person, to minister to the elect, and to demonstrate in one person the unity of all three meanings of vocation, election, mission and the dedication of daily life. He is the minister of the Gospel." (Pages 202 f.) Useful is the rebuttal of pacifism (p. 76); the damage done to vocation in sectarianism (p. 79); the survey of the Weber-Troeltsch-Tawney theory of the relation of Protestantism to social ethics (p. 156 ff.); and the distinction between capitalism and industrialism (p. 163). The contention of the book is that no motives for labor apart from religion are sufficient.

RICHARD R. CAEMMERER

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude a further discussion of its contents in the "Book Review" section.)

James (A Living Christianity, No. 108). By Waldemar B. Streufert, edited by Oscar E. Feucht. St. Louis: Concordia Publishing House, 1955. 67 pages. Cloth. 25 cents. A study guide for the Epistle of St. James, divided into thirteen lessons for use in adult Bible classes.

The Gospel and Its Ministry: A Handbook of Evangelical Truth. By Robert Anderson. 17th edition. Grand Rapids: Kregel Publications, 1955. viii and 213 pages. Cloth. $2.50. This title is a photolithoprinted reissue of a study of important Christian doctrines which went through eleven editions by 1903; the author is a distinguished English jurisconsult who was in his day both an eminent lay Bible scholar and chief of the criminal investigation department of Scotland Yard.

The Sacred Tenth, or Studies in Tithe-Giving Ancient and Modern. By Henry Lansdell. Two volumes in one. Grand Rapids: Baker Book House, 1955. xiv and 669 pages. Cloth. $5.60. This, the twelfth in the publisher's "Co-operative Reprint Library," reproduces the 1905 edition of one of the perennially valuable standard references on the principles and practice of tithing. As far as the materials available at the time of writing permitted, the author has summarized exhaustively pagan (from the Egyptians to the Romans), patriarchal, Mosaic, post-Mosaic (from Joshua to Malachi), Apocryphal, Talmudic, New Testament, medieval, and post-Reformation English tithing practices; tithe abuses in England; and modern tithing theory and practice in England down to the turn of the century.

The Church and the Jewish People. By Göte Hedenquist. London: Edinburgh House Press, 1954. 212 pages. Cloth. 10/6.

A History of the English Clergy 1800—1900. By C. K. Francis Brown. London: The Faith Press, 1953. xii and 282 pages. Cloth. 17/6.

The Disciple Who Wrote These Things: A New Inquiry into the Origins and Historical Value of the Gospel According to St. John. By Hubert Edwin Edwards. London: James Clarke and Company, 1953. 232 pages. Cloth. 12/6.

The Old Testament: A Conspectus. By Theodore H. Robinson. New York: The Macmillan Company (London: Gerald Duckworth and Company), 1953. 168 pages. Cloth. $1.75.

Advocates of Reform from Wyclif to Erasmus (The Library of Christian Classics, Volume XIV). Edited by Matthew Spinka. Philadelphia: The Westminster Press, 1953. 399 pages. Cloth. $5.00.

A Critical Introduction to the Gospels. By H. A. Guy. London: Macmillan and Company (New York: St. Martin's Press), 1955. 152 pages. Cloth. $2.00.

Social Relations in the Urban Parish. By Joseph H. Fichter. Chicago: The University of Chicago Press, 1954. 264 pages. Cloth. $5.50.

Symbols of the Church, Together with Saints and Their Emblems. Edited by Carroll E. Whittemore. Boston: Whittemore Associates, 1953. 15 pages. Paper. 50 cents.

Essential Books for a Pastor's Library. By the Faculty of Union Theological Seminary in Virginia. Second edition. Richmond: Union Theological Seminary, 1955. 54 pages. Paper. $1.00.

The Philosophical History of Civilization, Showing the Spiritual and the Material Factors Involved in the Evolution of Nations. By Jennings C. Wise. New York: Philosophical Library, 1955. 404 pages. Cloth. $4.75.

The Armenian Community: The Historical Development of a Social and Ideological Conflict. By Sarkis Atamian. New York: Philosophical Library, 1955. 479 pages. Cloth. $4.75.

What Is Creative Thinking? By Catharine Patrick. New York: Philosophical Library, 1955. xi and 210 pages. Cloth. $3.00.

Introduction to Philosophy. By Max Rosenberg. New York: Philosophical Library, 1955. 502 pages. Cloth. $6.00.

The Sacramental Table: A Series of Addresses by Representative Scots Preachers. Edited by George Johnstone Jeffrey. New York: Harper and Brothers [1954]. 153 pages. Cloth. $2.50.

God's Way: Messages for Our Time. By Harrison Ray Anderson. Westwood: Fleming H. Revell Company, 1955. 160 pages. Cloth. $2.50.

Declaration of Freedom. By Elton Trueblood. New York: Harper and Brothers, 1955. 124 pages. Cloth. $1.50.

Friendly Enemies: Putting Your Troubles to Work. By Robert R. Brown. Westwood: Fleming H. Revell Company, 1955. 159 pages. Cloth. $2.50.

Achieving Real Happiness. By Kenneth Hildebrand. New York: Harper and Brothers, 1955. 245 pages. Cloth. $3.00.

Emotional Problems and What You Can Do About Them: First Aid to Wiser Living. By William B. Terhune. New York: William Morrow and Company, 1955. 190 pages. Cloth. $3.00.

The Church Serves the Changing City. By Ross W. Sanderson. New York: Harper and Brothers, 1955. 252 pages. Cloth. $3.50.

The Future of the Kingdom in Prophecy and Fulfillment: A Study of the Scope of "Spiritualization" in Scripture. By Martin J. Wingaarden. Grand Rapids: Baker Book House, 1955. 211 pages. Cloth. $3.50.

Erkenntnis Gottes nach dem Buche Ezechiel: Eine theologische Studie. By Walther Zimmerli. Zürich: Zwingli-Verlag, 1954. 77 pages. Paper. Sw. Fr. 8.50.

Erniedrigung und Erhöhung bei Jesus und Seinen Nachfolgern. By Eduard Schweizer. Zürich: Zwingli-Verlag, 1955. 167 pages. Paper. Sw. Fr. 15.50.

The Dignity of Man. By Russell W. Davenport. New York: Harper and Brothers, 1955. 338 pages. Cloth. $4.00.

When the Heart Is Hungry: Christ's Parables for Today. By Charles L. Allen. Westwood: Fleming H. Revell Company, 1955. 159 pages. Cloth. $2.00.

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